

The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

VOL. IV.—NO. 15.

NEW YORK, THURSDAY, OCTOBER 14, 1869.

WHOLE NO. 93.

Poetry.

ON HIS DECEASED WIFE.

METHOUGHT I saw my late espoused saint
Brought to me, like Alcestis, from the grave,
Whom Jove's great Son to her glad husband gave,
Rescued from death by force, though pale and faint,
Mine, as whom washed from spot of child-bed taint,
Purification in the old Law did save,
And such, as yet once more I trust to have
Full sight of her in Heaven without restraint,
Came, vested all in white, pure as her mind;
Her face was veiled, yet to my fancied sight
Love, sweetness, goodness, in her person shined
So clear, as in no face with more delight,
But O! as to embrace me she inclined,
I wakened, she fled, and day brought back my night.

JOHN MILTON.

A MAN'S REQUIREMENTS.

Love me sweet, with all thou art,
Feeling, thinking, seeing,—
Love me in the lightest part,
Love me in full being.

Love me with thine open youth
In its frank surrender;
With the vowing of thy mouth,
With its silence render.

Love me with thine azure eyes,
Made for earnest granting!
Taking color from the skies,
Can Heaven's truth be wanting?

Love me with their lids, that fall
Snow-like at first meeting,
Love me with thine heart, that all
The neighbors then see be sting.

Love me with thine hand stretched out,
Freely—open-minded.
Love me with thy loitering foot—
Hearing one behind it.

Love me with thy voice, that turns
Sudden faint above me;
Love me with thy blush that burns
When I murmur, *Love me!*

Love me with thy thinking soul,
Break it to love-sighing;
Love me with thy thoughts that roll
On through living dying—

Love me in thy gorgeous airs,
When the world has crowned thee,
Love me, kneeling at thy prayers,
With the angels round thee.

Love me pure, as musers do,
Up the woodlands, shady;
Love me gaily, fast and true,
As a winsome lady.

Through all hopes that keep us brave,
Further off or nigher,
Love me for the house and grave,—
And for something higher.

Thus, if thou wilt prove me, dear,
Woman's love no fable,
I will love thee—half a year—
As a man is able.

ELIZABETH BARRETT BROWNING.

SOUTH CAROLINA.

LETTER FROM PARKER PILLSBURY.

CHARLESTON, October, 1869.

DEAR REVOLUTION: You ask me to write a letter to THE REVOLUTION. The thing seems scarcely possible from this locality. Not that material is wanting, but because it is too abundant. Slavery, you know, was my theme for thirty years, now it is Suffrage. For the former, I am too near it, or its relics and ruins, to see and speak of them to advantage. Some objects are so huge as to be seen best at distance. And as to Suffrage, I begin by saying that though it is the right now, and will one day be the duty of every colored woman in the nation, the present is not the time to agitate it here in the South. Push it at the North against all obstacles and oppositions; sparing nothing sacred or profane, that lies in your way. But meantime we may rest the Suffrage question here, for a period at least, until some much more elementary culture and elevation are secured. He surely must have a low estimate of the solemn responsibilities of a government involving the liberty, the person, the property and life of every individual in that government, who would force the ballot on thousands and thousands to be seen all over the South. And forced it was on many men, wherever the slaves have voted; as much as were ever their tasks in the cotton field. They knew no more and cared no more for what they did in voting, than as if they were as infantile in years as they are in citizenship and in political experience. Do not suppose, however, that this remark applies generally among the colored men. I have seen them sitting as Aldermen and Common Councilmen, with as becoming a dignity and as just an appreciation of the responsibilities of their position, apparently, as any other members of the Board. Colored men here in Charleston hold almost every variety of official trust, and everybody wonders to see them conduct so wisely and well. I have met members of the present legislature of this State who, in conversation and general appearance, would compare favorably with the average legislators of the Northern States; and yet, who, ten years ago, were chattel slaves, bought, sold, leased, mortgaged, worked and whipped like mules and cattle. A majority of the present legislature of South Carolina are colored men, some of them very black; and yet I am assured by competent persons of every shade of party opinion, that good work and a good deal of it was done at the last session, and more and better may be expected when the same body reassembles in November. But a word more about slavery. The true abolitionists will thank God forever that they were called to be such. But not one of them who had not seen and studied slavery long and well, ever realized its horrors. One month, even now, among its ghastly remains, I think would reveal to Mr. Garrison himself, chapters of out-

rage and abomination, to which as yet, he is a stranger. As the ruins of the old castles and cathedrals in Europe reveal their former magnificence, so do the mournful relics of slavery tell, in tales of terror, how it must have scourged and plained, degraded and polluted, in body, soul and spirit, the unnumbered and unknown victims over whom it reigned so long! To be delivered from so dire a curse cost the land its noblest, bravest blood, both South and North. So was the inscrutable will of the Sovereign Providence. But such deliverance were worth ten times that price could it have been had at no cheaper rate. None of us were abolitionists too soon, none too radical, none too long. And even now, as a field for missionary and philanthropic effort, the sun shines on none with stronger claims than this. And none surely, to which as a people, we owe, or ever can owe half so much. A sublimer spectacle of moral heroism, the world has never seen than that of the women (many of them are young) going forth from pleasant and happy northern homes, in privation and suffering, amidst scorn and scoffing, often to the malarious regions where the very atmosphere is fever, and often premature death to the white race, to seek and save those who are most emphatically lost.

That they are thus lost, is what I was endeavoring to show. In moral culture, and domestic and social position, their case is more deplorable than in the merely intellectual. The white people here prate continually of their ignorance and inferiority. But they should remember that they themselves have had the teaching and the training of them through ten of their generations, and this, of which they now complain, is the melancholy result. Intemperance here is frightfully prevalent, and the colored people share almost universally in the evil. The whisky here is diabolical, and yet they appear to love it more than anything else, women as well as men. They drink it red hot from the barrel, clean and pure, and I have seen mothers pour it thus down the throats of their six months old babes. And what is worse, there are very few white men who employ them to any extent, that do not keep a barrel on tap, and furnish it to them whenever a better bargain, or more work can be had thereby. There are no traces of a Temperance Association among them, so far as I have seen or heard.

The marriage tie is not even a *beau knot* among them. There is no *lie* about it as a general fact. On the plantations, very few children, very few, are born. Infanticide is common, it is said, but marriage is rare, unless forced upon the parties, and that is not frequent. In the towns it is somewhat better than in the country, but everywhere, apparently, among these poor beings, the legal restraints of marriage are but little regarded. As to any idea of comfortable house-keeping in the rural districts, and they comprise almost the whole South, it is all a mystery yet to be revealed, even to its first principles. There are generally no stated times for

meals. No family meal seems ever to be provided. The men cook their own hominy or rice when they get ready and so do the women. It is eaten clear to this day, as in slavery times, or with a little most unsavory and untempting bacon, but oftener clear than any other. Among hundreds of these poor beings, I have not seen one single knife or fork; or any spoons but tin ones, that were never worn thin by scouring. Thousands of slave-quarters have no floors, none of them a glass window, and very few, where I have been, a decent chair, still less table or bed. I saw infants and very young children naked from morning to night; and boys, of at least a dozen years, with only a single garment, and that but a scanty apology. Many women, young and old, had little on above the waist, and nothing below the knees, and were doing day's works that not a white man in New England or New York could perform. At a railroad depot, last week, I was detained an hour for a train. Several colored women were also waiting, some with a child or two, whose heads they were diligently exploring, and, as I saw, not without the most loathsome success. One old woman laid her head in the lap of a younger one, and then a regular Ku Klux Klan search was instituted through it, with results, too, of which I need not now speak.

The Ballot may be the one thing needful there; but it seems to me, soap, sand, fine-tooth combs, pots, kettles, chairs, tables, knives, forks, spoons, decent food, cocking and clothing, glass windows, and even looking glasses, should at least go side by side, if they may not precede the rights of Suffrage and of sovereignty.

"THE SUBJECTION OF WOMEN."

DEAR REVOLUTION: Although most men believe, or pretend to believe, and not a few women, who *know* better and are not otherwise deficient in common sense, that men are made for dominion, and women for servitude—"to suckle fools and chronicle small beer," yet are there others, and many, of both sexes, who are unwilling to dishonor themselves and their offspring by such a base and abominable superstition.

You have no room for an elaborate review of this admirable essay. And if you had, so compact, and yet so comprehensive, is the whole argument, and so entirely new are large portions, that it would require at least another volume as large to do it justice. Let me confine myself, therefore, to a few of the many strong positions taken by Mr. Mill.

1. He maintains that the prevailing system of what may be called woman-bondage, "was never the result of deliberation or forethought." . . . "It arose simply from the fact that, from the very earliest twilight of human society, every woman (owing to the value attached to her by men, combined with her inferiority in muscular strength) was found in a state of bondage to some man." Is not this true? Can it be denied?

2. That, instead, of being contented, or submissive and silent, as alleged, whence it is inferred that they do not desire emancipation, "they are beginning to protest, more or less collectively, against the disabilities under which they labor; not only in our own country (England) and America; but France and Italy and Switzerland and Russia now afford examples of the same thing." Is not this also true?

3. "If it be said that the doctrine of the equality of the sexes rests only on theory, it must

be remembered that the contrary doctrine also has only theory to rest upon." Who will deny this?

4. "To understand one woman"—admitting such a possibility, for the sake of the argument, in the case of a wife, "is not necessarily to understand any other woman"—"and if one were to study many women of one rank or of one country, he would not thereby understand women of other ranks or countries; and even if he did, they are still only the women of a single period of history." Another solemn and startling truth, is it not? And yet we men presume not only to judge women, but to legislate for them and think for them. Nay, more—to say what is best for them, under all circumstances, as if they were spoiled children, under guardianship—as most of them are—and although untrustworthy, and incapable of judging for themselves what is best for themselves, or even what they desire.

5. Of woman nature. "One thing we may be certain of—that what is contrary to woman's nature to do, they never will be made to do by simply giving their nature free play?" Is this denied?—or this? "What women by nature cannot do, it is quite superfluous to forbid their doing."

Away, then, with all these preposterous apprehensions, which some of our reverend gentry are so much troubled with. The right of suffrage cannot make nor unmake them. It cannot give them another nature. At least, it can only give them, if not "ample room and verge enough," at least a glimpse of the blue sky, and a somewhat livelier atmosphere than was breathed in the Black Hole of Calcutta, where, though men perished, women might be supposed capable of breathing freely if their husbands had the keys.

6. Her special function. "It is necessary to society that women should marry and produce children. Therefore, it is necessary to compel them." Is not this substantially the doctrine of those who pretend to believe that women would unsex themselves if they were set free? Yet more:

"If they (the men) mean what they say, their opinion must evidently be, that men do not render the married condition so desirable to women, as to induce them to accept for its own recommendations." . . . "They are afraid lest all women of spirit and capacity should prefer doing almost anything else not in their own eyes degrading, rather than marry, when marrying is giving themselves a master, and a master too of all their earthly possessions"—body and soul, he might have added. Can this be questioned? Would any woman sell herself to such bondage to any other woman for any price? Why, then, to a man? Only that her loving, self-sacrificing nature may be taken advantage of, to keep her in hopeless dependence.

Look at what he says of co-partnership in business, "the more frequent case of voluntary association, next to marriage."

7. "It is not found or thought necessary," he says, "to enact that in every partnership one partner shall have entire control over the concern, and the others shall be bound to obey his orders." Well put—is it not?

8. "The power of earning is essential to the dignity of a woman, if she has not independent property." Q. E. D.

9. What think you "of ordaining from their birth, either that they (one-half of the whole human race) are not, and cannot by any

possibility become, fit for employments which are legally open to the stupidest and basest of the other sex; or else that, however fit they may be, those employments shall be interdicted to them, in order to be preserved for the exclusive benefit of males."

10. Eligibility is one thing: suffrage another. "If no one could vote for a member of Parliament (or Congress) who was not fit to be a candidate, the governed would be a narrow oligarchy, indeed?" A true bill—is it not?

11. "It is not true," he says, "as a matter of historical fact, that under Kings, women govern, but under Queens, men," calling up the dead rulers of past generations to testify. But if true, what then? Who chooses the men? This very answer I myself gave to Colonel Stone, at the debate in the Tabernacle on Woman's Rights, nearly thirty years ago, when he first urged the insulting proposition. The substance of Mr. Mill's answer, after a thorough investigation, is expressed in the following words: "Exactly where, and in proportion as woman's capacities for government have been tried, in that proportion have they been found adequate." What need we more—if this be true? And if untrue, let it be shown.

Lastly—But women are of a more nervous temperament—meaning of a finer temperament—than men. Be it so. "And let me then ask," he says, "are men of nervous temperament found to be unfit for the duties and pursuits usually followed by men? If not, why should woman of the same temperament be unfit for them?"

Answer me that, my masters.

JOHN NEAL.

SOMETHING BETTER THAN THE BALLOT FOR WOMAN.

BY PAULINA W. DAVIS.

THERE are many things better for man and woman than the ballot, a high, virtuous, pure life is better; education and bread are better, but to obtain these latter there are intermediate steps to be taken, to reach the desired end both for man and woman. The ballot secures to man an equality of rights before the law, and is worth to him at the lowest estimate fifty cents per day, hence, to him the ballot is of the utmost importance. Now let me see what it is to woman.

The women who work in the Treasury department in Washington, at half the salary of the men, and those who teach at one-half and two-thirds the wages of men, could not be so employed if they held the ballot in their right hand when they asked for work. It is not true that it is the surplus of labor that reduces the wages of woman. It is these artificial restrictions holding her in narrow limits, which degrades labor among our own sex; by the ballot it would be dignified and wages would regulate themselves according to capacity, and we should not then hear of a woman doing a man's work for half pay, thus wronging every other woman who may be a producer. No matter how dire the necessity, it is a wrong, not to woman alone but to man, for it cheapens her in his eyes. Go to men who are employing women at from 15 to 25 cents per day and see how little care they have for the wants and woes of the mothers of the race. What is it to them if she starve or do worse—sin.

Twenty-five years ago, when I first sought

to open a new profession for women, by lecturing on Anatomy and Physiology, I was constantly met with these questions. Why do you not teach gratuitously? You are under no necessity to labor. My answer was, I wish to make this a profession for women and to make it respectable, which, by the way, is now open and profitable, and I wish earnestly, that women fitted in our colleges would enter upon it, rather than settling down to the old system of curing diseases that might be prevented by a little knowledge.

The next question was, why do you charge so much as a Mr. So and So lecturing upon the same subjects? And why not? was the response. It had cost me as much to send to France for my apparatus as for him, and my education had been far more expensive, because pursued under greater difficulties without the means and appliances of young men educated in endowed colleges. It is often said it does not cost as much for a woman to live, as for a man. Wherein is the difference? Her board is not less, her clothing, if tasteful and neat, which a true woman's must be, is more expensive than a man's. Her washing is always more expensive. Her travelling expenses by cars and steamboat the same, with an added item, that of portage. There are two things which cheapen living for a woman if pursuing a profession. She employs her leisure hours in making and mending her own clothing. Her busy fingers will gather, and plait, and stitch, and make the old seem new, half as economy, half in recreation. The other item, I would gladly, for the sake of humanity, say nothing about, but truth will out. The hours of idleness of young men, which ought to be given to vigorous healthful exercise are filled up with trifling amusements, or worse, smoking and drinking, and possibly gambling—herein lies the difference of expenses and of morals. A few days since, in a dry goods store, where there was little to do, I saw this exemplified. The young men were lounging and gossiping with each other, the women were quietly sewing on marks, pairing stockings, and attending to their duties, their busy fingers could find something to do in moments when there were no customers.

I have presented one thing better than the ballot for woman, but which cannot be placed upon a secure basis without it.

The next thing better than the ballot, is education. Man has this, every man who wills it has it at his command, and in some instances is paid for his education.

I have plenty of statistics and mean to place this subject clearly before the women of our country, so that they may fully understand how they have been legislated for, by fathers, brothers, and husbands. First I extract from the Report of Harvard College.

The amount of the funds according to the Report of Treasurer, appropriated to the education of undergraduates, or to the Academic department is \$467,162.17. The interest of this sum, together with the fees for tuition, furnishes the means for supporting the institution. This interest at six per cent. is \$28,029.73—that the college pays out for education this amount more than it receives for tuition. If we divide this sum by the average numbers of graduates, for the last few years, by fifty-seven, it would give \$491.01—which is the portion received by each graduate.

In other words, the public or private munificence of the friends of this noble institution, grant a bonus of \$491 to every student, who takes his regular degree. This sum is on an average given to all whether they pay their bills or not—those who are aided receive an additional share by which the receipt of the others is some-

what diminished. But this is only a portion of the amount invested in education. The lands, building, library, apparatus, museums, and other means of instruction for the benefit of the students would probably amount to as large a sum as the fund above mentioned. If I add these together we shall see that every graduate of this institution in addition to all he pays for his own education, costs the public nearly \$1,000.

A foot note at page 27 reads thus: By a similar comparison of the funds of the Law and Medical schools with the present number of the senior class in each, it will appear that each Law student receives from the fund toward the payment of his education \$86; each medical student \$37, and each divinity student \$1,680. This cost is larger for the present year in consequence of the small number of the senior class. The cost of the Theological education in our endowed seminaries, is probably about \$1000 besides that the student pays himself. This is the premium paid by the public on this branch of professional education.

This is better than the ballot, but it comes by and through the ballot. Men have legislated, and given this to themselves, and women have been taxed for all this. It is my purpose, next week, to give you some more statistics in relation to educational provisions.

CATHARINE BEECHER.

BY JULIA CARPENTER.

Appleton's Journal, for September, contains an article by Catharine Beecher, entitled, "Something for Women Better than the Ballot." It describes the institution, which the American Woman's Educational Association expects to establish near New York City, for the purpose of training women in their "appropriate professions."

If the plan is carried out, it will be a superb and much needed institution.

When this one is established, she hopes similar ones will be reproduced all over our land. She then adds, "Should this be done, it is believed, that all the wrongs of woman would be redressed, and that the ballot for woman, with all its risks and responsibilities, would be no longer sought."

Miss Beecher leads us to infer from this, that she does not comprehend the full meaning of the Suffrage movement, nor appreciate its rapid progress. In all probability, women will vote in the District of Columbia before her institution is in running order. That she could suppose that the thorough training of woman in all her occupations could be any substitute for the ballot, seems exceedingly strange. Does she suppose that skillful training in all their departments of work, would be better than the ballot for the colored men of the South? Are not both to be desired, and does not the ballot give increased facilities for education of all kinds?

Women are asking for the ballot, not at a rash venture, but because by being better educated, they have learned to think for themselves. Women cannot be taught to think, and then be willing to let men do all their thinking for them. If such institutions as she speaks of had been in operation long ago, so far from the ballot not being sought for, it would have been asked for and received, just that much sooner, as the number of thinking and skillful women would have been greater.

As to the "risks and responsibilities" of the ballot, the responsibility of understanding

political matters already rests on women. All the information needed to make an intelligent voter, and more, too, is needed by a mother, whether she has the ballot or not, in order to properly instruct her children, and to keep the respect of her sons. And she runs a great risk who does not acquire it.

Miss Beecher speaks of "woman's appropriate professions" as though if a daughter inherited from her father a great talent and love for the practice of law, she would nevertheless have her trained to something that pertained more to home life, even though this daughter was one of the several hundred thousand women of the United States, to whom she says, marriage is a "positive impossibility."

If any person, man or woman, has a special talent, that is the one to cultivate. And to accomplish the most in the world, one must do what that cultivated ability fits one for, whether anybody else in the universe ever did the same thing before or not.

Miss Beecher truthfully says, "For women of high position to work for their livelihood, in most cases, custom decrees as disgraceful." But one of the best results to follow Woman Suffrage is, that work will be as honorable for women as men.

She also says, "Woman, in the Protestant world, is educated only for marriage." We object to the phraseology. Women are educated to get a husband, and are taught they have achieved all they were put into the world for, when they have accomplished that. If they were educated "for marriage," things would be vastly different.

The position at the head of a home and family is such a high, noble, and responsible one, that it demands the highest training and education, and few, indeed, are prepared for it. A mother's duty is not fulfilled when her family is clothed and fed, that is but the starting point. The disposition and mind are to be trained. And all the education a woman can obtain, is required to answer the many questions the little ones are constantly asking.

The ballot will remove many impediments to woman's better education, and, consequently, she will be better fitted to train her children. Better brought up children will make happier homes, and a happier world. If everybody now in the world, had been well brought up, we would be already in the millennium.

Miss Beecher's institution will prove a boon to society, but as it is for the education of woman, it will do anything but retard the Suffrage movement.

Cincinnati, Sept. 30th, 1869.

WOMAN SUFFRAGE—"THE PRESENT MARRIAGE SYSTEM."

REPLY TO "REJECTED OBJECTIONS."

Editor of Cincinnati Gazette:

BECAUSE the paragraphs—published under the head, "Rejected Objections," in your Friday's issue, September 17—contain an objection sometimes made and repeated by the *Gazette*, and because this objection has been made to stand central, and by the *Gazette* to be consequential, I feel inclined to proffer you some brief comments, interspersed between those paragraphs.

Mrs. M. V. LONGLEY, Chairman:

In accordance with the invitation given by Susan B. Anthony, I offer the following objections to Woman Suffrage:

FRS It finds no support in the doctrines you have

placarded over your platform, namely, that taxation without representation is tyranny, and that governments derive their just powers from the consent of the governed, because these doctrines are not true.

For to base the right to vote on taxation is contrary to that American principle which makes it a right of person.

The objector here answers and extinguishes himself, when he virtually indorses the doctrine that "suffrage is the right of person," and is the "American principle." He stands self-convicted of absurdity, when he pretends to place the basing of the right on taxation, as being to the "contrary." To the contrary of his assertion, it is only adding a stone and making broader and firmer the foundation.

And if taxation without representation is tyranny, then the converse is true, that representation without taxation is tyranny; which would require every non-taxpayer to be disfranchised.

And if the right of representation is based on taxation, then representation must be in ratio to taxes paid; which would place government in the hands of the rich.

Simply a repetition of *non sequiturs*. This does not follow that, and that does not follow the other. This logician, in undertaking to confuse others, confounds and overthrows himself.

And governments do not derive their powers from the consent of the governed, because governments are always existing. Every person is born subject to government. His consent is never given nor asked. Nor can he withdraw from government. Our Southern brethren tried it. Government exists by the natural law. Our only consent is submission.

This paragraph would justify all the worst despotisms in the world, under the names and forms of governments. It begins by leaving out the word "just," from what is pretended to be rehearsed for comment. The leaving out of this significant word shows the work to be impudent, unscrupulous trifling, which has had attention enough when it is exposed.

Second: Woman Suffrage finds no support in the natural law, because suffrage does not come by natural right. The right to govern exists by virtue of capacity to govern. Violations of this law are not premises for logical argument. It is contrary to the law of nature that the simple should have equal governing power with the wise. Such a rule would bring any people to destruction. The progress of all creation is by the natural selection of the best. Equality is chaos.

This paragraph begins by denying, abjuring, setting aside, trampling down, what was before conceded to be the "American principle, which makes it [suffrage] the right of person." It goes on by asserting, with all despots and tyrants, that "the right to govern exists by virtue of capacity to govern"—otherwise, *power to govern—might to govern*. Just as well as to say that "man-suffrage finds no support in the natural law, because suffrage does not come by natural right." Equal to saying that suffrage is a *privilege* to be conferred or withheld, at the pleasure of whomsoever the power may exist with—whether it be more than one, or one, in possession of the power, the will and the pleasure.

But if to have and enjoy life and liberty come of natural right; and if protection of these come of natural right, then what constitutes this protection comes of natural right; and in a voting government voting is where this protection begins.

The government here declared for by this objector is the government of brutes. It repudiates and rejects with contempt intellectuality and morality as governing powers. The protest against the simple having equal governing power with the wise, and what follows is only the fixing up and the fighting down of his own

wind-mill—the construction and the demolition of his own man of straw. No one in favor of voting government thoughtfully pretends that any two voters need have equality of capacity. The right of participation in voting government does not rest on equality of capacity. In the last analysis, this objector's government would have but one voter in it. The ballot would be iron.

Third: Even in the rule of equal suffrage the qualification of freedom and equality is required. But a married woman is not free, and never can be. The man who controls her subsistence will control her vote. An equal right to the property would be of no avail without the right to make a division. And that will not be practicable without the right to dissolve the marriage; which is to abolish the present marriage system. But if separate from man she can never be equal, because she is physically inferior. She never can compete with him on equal terms in the real struggle of life. Suffrage without freedom, is to make voting-seats. Suffrage without equality is to give it over to corruption.

As much of the doctrine of this paragraph as opposes "the present marriage system" to Woman Suffrage, has from time to time been advanced editorially in the *Gazette*; and sometimes in the spirit and form of challenge. The assertion here is, that "a married woman is not free, and never can be." As much as to assert that a married woman is her husband's lawful slave, and always must be. The utterance of the fact is the condemnation of the law. The remedy, the thing to be done, is to eliminate this unrighteousness from our existing marriage law—just as heretofore the thing to be done was the elimination of our Southern legalized unrighteousness from our American system. During the first twenty years of our constitutional government—our free government—our man-suffrage government—our constitution, our Magna Charta, our "supreme law of the land," provided for the perpetuation of the African slave trade; and the horrors of the middle passage and its concomitants went on under the protection of our stars and stripes. During more than three-quarters of a century, under this Constitution and the statute laws of the land, we carried on the inter-state traffic in human flesh, a legalized illegitimacy and enormity, more enormous, more depraving, than the foreign traffic. During the last ten years of our national iniquities thus developed—preceding the crisis—as if to hasten the culmination, we became incontinent in our depravity; and under the lead of our great "Expounder of the Constitution," we went back on the old-time law, broke down the enfeebled barriers that had been set up for human freedom, made hounds of our constabulary force, made hunting-grounds for slave-traders of our soil that had been consecrated to liberty, and places of inquisition for the fleeing victims of our courts of law. Twenty-five years ago the Constitution of Ohio offered the highest possible premium for perjury to any honest man who had thoroughly purged himself of superstition. Such a man could not be a witness in a court of law unless he would first declare his belief to the contrary of his best and most cherished convictions of truth. His alternative was to perjure himself or expose himself to having his property, his rights, his life, sworn away from him by perjured conspirators, aspirants and felons. Five years ago, under the laws of Ohio, the innocent might be arraigned, charged with the highest of crimes, and not allowed one word to say in the presence of the most formidable array of felonious conspirators.

In view of such well-remembered oppressions,

atrocities, illegitimacies of law, from whose abolishment and abandonment we have as yet found no inconvenience to be complained of, it is not a good and sufficient reason for longer debarring one-half of the world's citizens their rights, to allege that it would involve abolishment of a legalized slavery under which they have been held from time immemorial. Thus: "Even in the rule of equal suffrage the qualification of freedom and equality is required. But a married woman is not free, and never can be. The man who controls her subsistence will control her vote. An equal right to the property would be of no avail without the right to dissolve the marriage; which is to abolish the present marriage system." Abolish the present marriage system then, so far as to eliminate from it all this abominable, monstrous slavery. The argument against the freedom now called for is the argument that has always stood against all preceding calls for freedom: it involves the abolishment of the slavery. Whatever in the present marriage system is right, is wholesome, is salutary, retain; the rest leave out, to remain with the other barbarisms and brutalities that have been abandoned. "The man who controls her subsistence will control her vote." This is as true of the control of men as of the control of women. The statement of the facts makes the argument to run in the opposite direction. It is that the illegitimate control should be withheld in favor of freedom—not that the freedom should be withheld in favor of illegitimate control.

Fourth: By the law of nature the strong govern. All the progress of civilization is only a change of the outward forms. The rule remains the same. Women will always be subject because they are weak. She has no alternative but the rule and reciprocal protection of man, or antagonism to him in the struggle for subsistence, in which the weakest goes to the wall. The nature of woman will make her prefer a man's protection to a strife with him for a livelihood. This will always provide for the great majority of women, and thus disqualify them for the suffrage.

This paragraph is but another phase of the declaration of the naturalness and legitimacy of despotism and tyranny—the synonymy, the interchangeability of might and right, as in relation to governmental rule. Thus: "Governments are always existing. Every person is born subject to government. His [every person is a male] consent is never given nor asked. Nor can he withdraw from government. . . . Governments exist by natural law. Our only consent is submission. . . . "By the law of nature the strong govern. . . . Women will always be subject because they are weak." What is there in all this but an utter renunciation and abjuration of any virtue in voting government? Away with the delusion, the cant and hypocrisy, about voting government!—or away with this impertinence, arrogance and outrage! If there be any virtue in voting government, it is that it furnishes protection to the weak against the strong; and the virtue is in having the vote in the hands of the weak. It is the virtue of brains against muscles. It is the superior virtue of cultivated intellectuality; heightened, augmented, by the still superior virtue of cultivated morality, for overcoming brutality.

Fifth: Suffrage will not help the condition of women, because their inequality arises from their natural disabilities. Their nature makes them seek man's protection, and they will make that their chief object. Therefore they will be less skilled than men in the arts and professions. Their sex disables them from competing with men in all employments, and is an incumbrance in most. Therefore they will always crowd a few branches of labor, and will have to work for inferior

wages. It is not that the lack of the ballot disables them, but that their disabilities of sex disqualify them for the ballot. Therefore there is no rational connection between Woman Suffrage and the evils it is prescribed for.

To all that has been shown to be arrogant, unscrupulous and atrocious in the preceding paragraphs, this last adds the bald blasphemy of declaring that natural law has made it best for one-half of human beings to be in slavery to the other half. It is aggravation and intensification of the depravation and iniquity at the foundation of the plea for slavery based on color and race. It comes from bad moral and religious education. It is the monstrous production of the monstrous condition. None but mothers in slavery could have given birth to beings capable of such conceptions, or susceptible to such inculcations.

No, no. It is not best for women or for men, that the mothers of women, or the mothers of men, more than the fathers, should be slaves. Fathers and mothers should be equal before the law—should have equal lawful rights—or voting government is a futility, a farce. The propriety of voting government, the virtue of voting government, does not depend on equality of power, either in brains or muscles, among the constituents. The pretension for the voting government is, that it puts the ballot in the hands of the weak for their fortification against the strong. All the more should woman participate in this comparatively pacifying, tranquilizing, humanizing part of the governmental process, because while she is man's inferior for ill doing, she is his superior for well doing. In other words, as to any differences of qualifications, founded on sex, for a voting government, the preponderance is decidedly, overwhelmingly, in favor of Woman Suffrage.

ORSON S. MURRAY.

Foster's Crossings, Warren Co., Ohio,
September 20, 1869.

WOMAN AS A TAX-PAYER.

THE Suffrage of woman, as discussed at the present day, may find disfavor and a want of advocates, its feasibility mooted, its practicability denied, and its right disallowed. But the injustice of demanding taxes from women who are holders of real or personal estates, surely is so broad a wrong, so heinous an injustice, that no one possibly can fail to brand it as an unmerited injury. Whilst there are many of our sex who are very indifferent to the elective franchise, they are wide-awake to the illegality of their being unrepresented tax-payers. To use a male vulgarity, you have "the bull by the horns," and whilst our sisters will not yield acquiescence to the vote, heartily approve and commend every effort to relieve them from high rates of taxation, this is their weakness, for it appeals to their pockets; and pocket appeals are always stronger than those of brain, intellect or religion. It unveils the gross injustice to extort from a feeble woman her earnings, her inherited or acquired wealth, force her to pay taxes, assessments, every known liability that compels a man to pay to protect his house and lands, yet places the feminine race as a nonentity in the schedule of human rights. A keen antagonism to truth and justice is generated in the scale of equality, and evinces a heathenish servitude, a gross barbarism hanging to the coats of civilization, a slavery worse than that of an Indian woman or a half-breed. Women do groan under the bur-

den of taxation, with no redress, no representation. It is paying to Egyptian task-masters, male governors, what rightfully belongs to a woman; and I am fully aware, highly educated and pious ladies do most strongly desire that such philanthropists as Mrs. Stanton and Miss Anthony would urge before the public the terrible wrong done to the sex. Incomes and earnings bear the same ratio of taxation, without the least diminution, as a male property holder; what regulates the one regulates the other; on the same basis, the same foundation are women classed with the grand brotherhood when money for legislation, etc., is required; and demanded for internal revenue, assessments for city improvements, or a general taxation. No one then deems woman to be the weaker vessel, an indifferent class of creation; she rises to the dignity of manhood equality; for once nicely poised with him; she can call herself his mate, his peer. Although so out of place to appear at the ballot-box or polls; not womanly to become interested in her country's government; it is decorous, it is comely, it is highly proper she should go up to the tax-office and before bold commissioners deposit the sum of her allotted taxation. Truly consistency is a rare jewel.

The American Constitution, that much battered parchment, does not recognize any inequality, especially taxation and no representation. I much doubt, if a number of tax-paying women banded together to test the legality of the question—Ought women to be taxed with no representation? no redress? would not meet a warm negative. Has any one a right to appropriate one's money without a voice in the matter of its disbursement. Talk of wrongs. Talk of rights violated; we are wronged, wronged seriously in this important matter. We here must be firm and steadfast in our battle for what God has given us, but what man in his avarice takes away. Of course there is no disputing we are on this vital point sadly a weaker vessel, weaker in our forbearance, our patience, our suffering calmly bearing imposition and robbery. What member of the gender masculine, would not urge a long, fierce combat for such undeniable rights, rights that they would possess at the sharp end of the bayonet or the cannon's mouth. Money is man's golden idol—the brazen serpent—woman bows before the same shrine and loves it with the same ardor, and to see her portemonnaie, her rents, her bank-accounts dwindle away to support an expensive government, controlled by rapacious politicians and party leaders is rather humiliating and somewhat vexatious. The stamped receipt of tax-commissioner, urbanely handed to the victim of greed and avarice is all very well, but the gross wrong, the hideous injustice stares in the face with no pros or cons, no ifs or ands. It is a fact written over the doors of every hard-working woman of business, or of means. We are a tax-payer to a large amount, some \$2,500 a year. We have paid taxes from a trust income some thirty-five years, we feel its burden, for our widowhood and fatherless children whom we support. Our yearly unwilling gift flows into a city treasury, we see our income shortened by some thousands without the power of protest or redress. Man says woman is protected in her property and person. Man taxes her in the same ratio, making her at least equal in her taxation, all other points ill matched. Logically, he shows his cowardice, for he shears himself of his own strength in his power to take from woman the almighty dollar. On no firmer

basis can this question of Female Suffrage be argued. Somehow money always is a torch to the powder magazine of conviction that will inflame into fire if rightly applied. Only put the match to man's injustice is a decided, cautious, verity, and he will speedily escape, if possible, the heat and coals of our burning indignation. Protest vehemently to the illegality of our taxation, we come with the full force and strength of our battering-ram which must cause the fall of the wall of separation of rights.

There is no legal talent, no statesman that does not or will not prove dishonest to his own principles in the code of honor, recreant to republican doctrines, unjust to himself, that hesitates to condemn the taxation of woman, gives her a simple receipt of a payment of her taxes, without a single right in the choice of the dispensers and agents of her own monies, or of their lawful appropriation. Friends of our sex, our laboring sisters, we who are less able, less capable, less intelligent, ask of you to stand by us on the holy ground of justice, equity and law. Feeble as the masses may be in your advocacy of the vote, the majority of the women as tax-payers throughout the length and breadth of England and America will bless you.

S. P. L.

WHY MEN OPPOSE YOU.

IN the five hundred and fifty-seventh year of Rome, an attempt was made to repeal a law prohibiting women to wear, for ornaments, more than half an ounce of gold, or wear a dress of different colors, or, save for attendance on some religious celebration, to ride in a carriage drawn by horses, within the city or in any town. So desirous were the women to see this law abolished that they thronged the streets, and filled the avenues to the Forum and besought the men that the restrictions might be removed in the time of a great public prosperity. Cato the Censor was vehemently opposed to the repeal of the act, but one of the tribunes, Lucius Valerius, spoke in favor of the demand of the women. His speech began as follows: "But what novelty is there in the conduct of the matrons, because in a question which so nearly concerns them, they have appeared in public? Have they never come out in a body before? I will refer you, Cato, to your own 'antiquities.' Learn there how often they have taken the same course, and always for the public good. And first, in the reign of Romulus, when the Capitol was taken by the Sabines, and a battle raged in the Forum, was not the contest finished by the rushing in of the women between the two armies? And further, after the expulsion of the king, and the legions of the Tolsi had encamped near the city, did not the matrons avert a storm which threatened the existence of Rome? And when the city was captured by the Gauls, by whom was the ransom paid? Did not the matrons unanimously contribute their gold for the public benefit? The cases may be dissimilar as you say; but they show that the women have now done nothing new. In exigencies, when the interests of both man and woman were at stake, nobody wondered at their conduct. Why, then, should we be surprised at what they have done in a matter which so peculiarly concerns them?"

This speech of this ancient champion of Woman's Right to plead her cause in the only way then possible, contains much good, sound sense, that some of the more civilized modern statesmen might apply to themselves. They

wonder that women can bring themselves into public notice. Even for matters which are of vital interest to the present and the future of the sex. Cato opposed the repeal of the obnoxious law because he dreaded the inroad which would be made on the domestic government of the Romans. Half of the opposition which the women meet in their work of to-day, comes from the innate desire of man to rule, and the fear that if women gain a voice in the politics of the nation, men will lose their places as heads of the family. They are compelled to acknowledge the justice of the claims pressed upon them, but they very religiously turn to the Bible and say, "Wives, submit to your husbands." When women become louder in their demands, and appear in public places to press them, these devout lovers of supremacy think they forget the command, "Let women keep silence." The ground on which they undertake to argue the question, when they find that woman will no longer obey their quoted mandates, is that the mother and wife will be lost in the voter and politician. Just as if there was any danger that a mother would so far lose all her mother's instinct as to desert her child for the ballot; or as if the wife, who is now a true wife, would lose her wifedom for the sake of politics. Women have too much human nature for that. The same argument was raised against the education of the sex. It was feared that mental development would kill the feeling of the mother for her child. Has it done so? Neither will it have that effect to place in her hands the ballot, the strongest protection of an American citizen. Such arguments are a disgrace to the sex which uses them. They are too weak for men of intelligence. They are an indication that the opponent does not enter upon his opposition with a conviction that the position he maintains is a just or even honorable one. It seems to me that the only possible objection which the men can raise to the enfranchisement of woman is the expediency of the movement, and that is easily met with the reply that in a question of justice, expediency has no place.

A FRIEND.

CIVIL STATUS OF WOMAN IN TEXAS.

CLARKSBORO, TEXAS, Aug. 18, 1869.

DEAR REVOLUTION: I have not seen your pleasant face for months. When I left my Kansas home it was only for three months, and here it drags along for seven or eight. And believe me, I am just that much behind the age. How goes the Revolution, not your paper but the Cause? I have been examining the woman question here a little. Texas was once a province of France, then of Spain. She has copied much from the Civil or Roman law. The Common Law as to property rights of husband and wife is not in force in Texas; here a woman is protected in her property before marriage, the same as a man. The property acquired during *Coverture* by joint labor of husband and wife is regarded as Community property. At the death of either, the other may manage and control it without administration. All personal property possessed by husband and wife at the death of either, in law is presumed to be Community property.

I find much to admire in this law, it beats our Kansas statutes even, or your New York Code, yet even here after incorporating this just principle into their statutes they have to make a legal declaration of the inferiority of the women.

This Community property is liable for all debts contracted by the husband during marriage and before. It may be used to pay his gambling bills before marriage or whisky bills after. Yet strange to say, this Community property is only liable for debts contracted by the wife for necessities during marriage.

As to the personal rights of the wife, the Common Law is in full force, so that I presume a husband may use "moderate chastisement" to control his wife, or imprison her in her own house, and she has no redress in law.

The women here seem perfectly satisfied with their degradation, and I do not know that I ought to complain. They seem to think that intelligence is not feminine; they have a holy horror of being called strong-minded, forgetting, perhaps, that its opposite is "weak-minded." Just as if intelligence, mind, soul, would detract from the beauty of women. The time is coming when men will want companions in business, in intelligence, in soul, "help-mates," to walk with them through life, sharing its great burthens, then there will not be so many life failures. The women here can cook over camp fires (for cooking stoves, ranges, or even fire-places are scarce), they can milk, wash, scrub, carry a pail of water on their heads, but are horrified at the thought of putting their "idea" on a little slip of paper and lifting the huge pile to the ballot-box, that receptacle of a nation's opinions, an arbiter of a nation's destinies, an act that any little girl could perform without physical exhaustion. Yet it would be so *unwomanly*, so *masculine*, the very idea horrifies them. Ben Butler could find here his type of a "true woman." The Reverends should come out here, and find woman in her *divinely* appointed place, with man as her head. They certainly would find spiritual consolation. Because the "Woman's Rights advocates," who turn the world upside down, have not been down here to any alarming extent. White houses, with green blinds, cooking stoves, washing machines, clothes-wringers, cheese presses, sewing machines, mowing machines, etc., are not yet here; the country is in its *primitive purity*. Every one in his or her *divinely* appointed place.

Our disfranchised rebel friends are very sore, and groaning over their lost constitutional rights. But I have been trying to condole with them. I have used the whole woman's argument, I have told them that politics is demoralizing, that it is a "dirty pool" at best, contaminating all who touched its "dirty waters," and that Ben Butler, and Congress generally, want to keep them *pure*, prevent them from demoralization, keep them out of the dirty pool, not as a mark of degradation, but because they love them so. That the Negroes were enfranchised for the purpose of *ruining* them. I have urged that they ought to feel proud to be placed in the same political society with our wives, sisters and daughters (the white women of the country), that they ought to feel proud of this mark of distinction, of respect, but I cannot make them see it; the women appreciate it, which is some consideration, but these rebels are perversely blind. It was their ignorance which led them into the late Rebellion, and now they cannot appreciate the proud distinction, the glorious privilege of being raised above the *slime* of politics, and made equal to women. And how we have dragged the Negro down from this high position that every true woman feels proud to occupy, and plunged him head foremost into this dirty pool, thus blighting his character forever.

Oh, for a Sumner, a Butler, or some northern clergyman to have protested against this wholesale demoralization.

We, "the truly loyal," and the negroes, are one class, no matter if we are demoralized; the white women and the rebels the other. How I envy them their proud distinction!

I have been trying to study out what kind of a government they have in Texas, and I confess that I don't know what to call it. Certainly not a republic, for there is not a vestige of republicanism left here. The whole state is under military dictation, every little neighborhood difficulty is magnified into a row, the laws are defied and the Post-Commander is applied to for help; you see how easy it is for one neighbor, for personal reasons, to send another to the military guard-house.

And this is the "reign of terrorism" that you have heard so much about in Texas. A Northern man is just as safe here as a Southern man, they seem to be welcomed to the country. A few exceptions exist, as is the case in all countries, but the great masses of the people want peace, but "Let us have peace" was never intended for Texas, or at least it will never come under a military government. All civil officers are made subject to a military dictator, and liable to removal by him.

One side of the story is heard, and a good citizen goes into the guard house. The worst element in the state has come to the service, men who swear that they have always been Union men, stuck it out during the whole war, in a state where men were hung on the bare suspicion of Union sentiments, and they swear, "so help me God," and may God have mercy on their perjured souls. Had the Rebellion succeeded, they would have sworn just as hard on the other side. The best ones here to-day, as a class, are the ex-Confederate officers and soldiers, they were in the "last ditch," saw the end, they know just about how many Yankees a Southern man can whip, just what would be a breakfast spell. They know all about the whipping they got, and the ability of the government to give them another; they have no disposition to renew the contest. With Grant they exclaim, "Let us have peace." Why cannot the North understand that the true solution of our whole trouble is Universal Suffrage, Universal Amnesty. Let all who are capable of a rational choice, have a voice in the government then we could have peace; we might by way of exchange, perhaps, send up a few thousand of our most rabid ultra men, settle them in New England, provided we could get an equal number of School-marms, in exchange. I know of any amount of men, whose early education was neglected, who would like to engage them for life, but should any Yankee girl venture out here, tell her to bring her cooking-stove and sewing machine. And why should not Yankee girls come to this Empire of the West, build themselves up, and make themselves homes. Under our new Constitution, when adopted, free schools must be established in every district, and every parent or guardian will be compelled to send their children to school. Five thousand good school teachers at least will then be wanted. But my letter is already too long.

Your old friend,

S. N. WOOD.

THE people of Chicago having exhausted all other sources of amusement, have had a very hotly contested race on the Lake between twenty geese; the successful leader was baptized Anna Dickinson.

Foreign Correspondence.

LETTER FROM MRS. BULLARD.

LUCERNE, August 23, 1869.

THE annual influx of pilgrims into Switzerland is now at its height. Tourists of all nations throng the railways, climb the passes, pour into the cities and crowd the hotels of this wonderfully beautiful region. For the grand old Alps have a magic of their own which draws to their feet worshippers from all other lands to bow with universal homage before their awful majesty, and one and all are ready to acknowledge that the half had not been told them, much as they had heard and read of the grandeur and beauty of Switzerland. And it is true that of all scenery, mountain views are the most indescribable.

Not the pen of the most ready writer nor the pencil of the most gifted artist can give even the faintest conception of the glory of the everlasting hills.

In their presence mortals stand abashed and confess that genius itself is powerless before these vast works of the immortal hands, and nowhere else does man realize so completely that "God's ways are not our ways, nor His thoughts, our thoughts."

But grandeur is not the only characteristic of Alpine scenery. Smiling valleys, placid lakes and verdant hills lend variety and beauty to the landscape, and the changing views make the tour through Switzerland a continual delight.

Lucerne is one of the many lovely spots among the Alps. It lies on the beautiful lake of the Four Cantons, and nothing can be more picturesque than this quiet sheet of water encircled by its chain of green mountains, while the distant snow clad Alps, towering far above, fill up the background; town, lake and mountains forming a landscape unrivalled in beauty, and which once seen can never be forgotten, but to which words of mine can do but scanty justice.

Lucerne is a very ancient as well as charming place. As early as 695 it was given by a German Duke to a convent of Benedictines and was held by them for more than 200 years. Then Pepin, father of King Charlemagne, took it from these fathers and bestowed it upon another fraternity of monks who chanced to be favorites of his, and it remained in their possession for five centuries more. At the end of that time the Abbot of the convent sold Lucerne to Rudolph of Hapsburg, the ambitious founder of the Austrian dynasty. But the Swiss did not like this summary method of changing their rulers. And when, in 1315, soon after the Austrian purchase, they were forced to fight the battles of their new lord and master against their brethren, the men of Schwyz, Uri and Unterwalden, the people of Lucerne rebelled in their turn and joined the Swiss league which had been formed to rid the land of their foreign rulers. For more than fifty years did the struggle continue between the Swiss and their Austrian rulers, but at last Lucerne and her sister Cantons gained the day. In the famous battle of Sempach, where 1,200 Swiss fought 4,000 Austrians, they conquered, and won their freedom. It was in that unequal contest that the hero, Arnold von Winkelried fell, but dying gained immortal fame. When the battle seemed all but lost and his countrymen wavered, he sprang forward alone, "Brothers," he cried, "take care of my wife and children! I leave them to you!" and he plunged into the fray

single-handed and alone. The desperate courage of the hero fired the hearts of his comrades. They, too, as one man, rushed forward, and as Arnold von Winkelried fell transfixed by a dozen lances, they swore to avenge his death—they broke the Austrian ranks, they fought like demons; they came out faint but victorious from the scene of carnage, and Switzerland was free!

Memorials of the hero are still preserved in the Arsenal of Lucerne, but dear as is his memory to the Swiss, that of another warrior is more revered still. I refer to William Tell, who is to the Swiss almost what Washington is to us. Yet he was only one of many patriots who gave themselves to the cause of their country's freedom. His romantic history and his daring exploits are probably the reasons for his taking precedence of his fellows who were, no doubt, his equals in devotion and bravery.

Every child has heard the story of Tell's shooting the apple off the head of his son, of his wonderful passage on the Lake when captured by the tyrant Gessler, the storm arose and his skill alone saved the boat's crew from destruction; the taking off his irons that he might steer the boat, his escape as he touched the shore and all other secrets of his history are too well known to be recited here—but it gives a new interest to the old story to see the spot where Tell landed, with its memorial chapel erected in his honor—to visit the spot where his son stood when the wonderful archer drew his bow and transfixed the apple, to see the old house in which he lived, and the mountain stream where he lost his life in attempting to save a drowning child. All those spots and many more are shown you, and the old tale seems as fresh as if the events were occurrences of yesterday, instead of having happened about five hundred years ago. You are not surprised that the poet Schiller and the composer Rossini chose him for the hero of their great works, but you are surprised and provoked to find common place, matter of fact people who coolly pour cold water on your enthusiasm by informing you that no such person as William Tell ever existed! You point to the chapel which was erected in his honor only thirty-one years after his death, and in presence of one hundred people who had known him personally, but the sceptics shrug their shoulders and smile contemptuously at your credulity.

Such people would doubt the story of our own Washington and the cherry tree, and look with suspicion upon the assurance that he never told a lie!

But in these days of unbelief, a little faith is a luxury, so let us cling to our ideal boy Washington, and let us also believe in Tell and the heroic deeds which gave him his surname—for Tell means "the rash one," and was given him by his admiring countrymen. And after all, there is proof enough of his existence to warrant our belief in the reality of his life and adventures.

The sights of Lucerne, aside from the beauty of its scenery, are few. Its quaint old bridges are worthy of a visit, and the famous "Lion of Lucerne" should not be neglected. This is a huge lion twenty-eight feet in length, cut in the solid rock, and is a monument designed by Thorwaldsen in honor of the Swiss guard who lost their lives in their heroic defence of Louis XVI and Marie Antoinette against their own subjects; it is most interesting both as a work of art and as a memorial of the noble band of

soldiers whose heroism almost makes one forget that they were mercenaries.

A little chapel stands near the rock where the lion, carved out of the solid stone, lies in a grotto—he is wounded and dying, but still protects the shield with the lilies of France, faithful unto death. It is a most beautiful and appropriate monument. In the chapel daily masses are said for the repose of the souls of these Swiss guards, and the cloth on the altar is the work of the Duchess of Angoulême, daughter of the royal pair in whose defence they lost their lives.

There are most lovely walks and drives about Lucerne, and a few weeks stay there may be very agreeably spent. But however brief one's tarry may be, no traveller feels that he has done his duty unless he has made the ascent of Mount Rigi.

This is a lofty but easy ascended peak from which one gets, or *hopes to get*, a fine view of the surrounding mountains. It is a tempting but generally a most unsatisfactory excursion. For however fine the day may be when you start to make the ascent, before nightfall Rigi is almost sure to envelop himself in impenetrable clouds which rob you of all you came to see. Not one in twenty who goes up Mount Rigi to see the sunset, to spend the night on its summit, and to see the sunrise, gets any view at all. He gets a poor bed, poor fare and a disappointment, to pay him for his day's work and toilsome scramble, and that is all. But sight-seers are like sheep, one follows another with blind disregard to the fate or experience of his predecessor, and what thousands have done thousands more will do, no doubt. We *did* have a glorious view of the sunset flush on the snow-clad Alps when the God of Day touched their summits with his lances of fire, and it is most unjust for me to say anything in dispraise of old Rigi.

But truth compels me to declare that mine was the exceptional experience. Many whom I met had climbed the mountain several times in vain and some even had spent *flee* days on the summit waiting for a view.

Perhaps it is the very variety of the thing which lends it the charm, but no—when Rigi is propitious, and lays aside his cloudy mantle, the view of myriad Alpine peaks, of lakes, and of villages which it discloses, forms a picture which is, indeed, "a thing of beauty and a joy forever."

L. C. B.

A FEMALE HORTICULTURIST, NEAR MOSCOW.—Madame K. has a talent for managing, and though she passes now a good part of the day in the harvest field, she usually confines her superintendence to the garden hot-houses. The kitchen garden is very large and in good order, and contains many vegetables which are unusual here, such as a large plantation of tomatoes. The hot-houses are devoted chiefly to peaches, apricots, and plums. The surplus is sold, and Madame K. is now anxious, if possible, to pay the expenses of the hot-houses by the sale of extra fruit. The peaches have not done well this year, so that she is in arrears, but she has been laying out some new strawberry-beds, and hopes next year to make those pay well. It is quite common here for a noble to sell his fruit. He is a farmer and derives all his revenue from the sale of his grain, and there is in principle no difference between the two things. It is fortunate, too, for our supply of fine fruit in Moscow depends entirely on the hot-houses and gardens of the neighboring proprietors. In many cases the noble has a distillery on his estate, and makes a fine income out of whiskey, or he has a sugar or starch factory.

I CANNOT say that I think you are very generous to the ladies; for whilst you are proclaiming peace and good will to men, emancipating all nations, you insist on retaining an absolute power over wives.—Letter of Mrs. Adams, wife of President Adams, May 7, 1776.

The Revolution.

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NEW YORK, OCTOBER 14, 1869.

A WISE SELFISHNESS.

A PLUMP old gentleman in shippers and spectacles, reading his evening paper, after a good dinner, who has a pleasant home, broad acres, plenty of bonds, stocks, and mortgages, is about as complacent a sight as one can behold.

He usually has a calm, oleaginous way of talking, eating, walking, patting the dog, poking the grate, and welcoming each new comer. It is amusing to listen to his plans and projects, to the secrets of his past successes, how carefully he nursed and watched that nest-egg of his fortune, the first hundred dollars lent on interest, and after that how everything he touched turned to gold. Balancing the future with the past, he has a settled assurance that his children, to the third and fourth generation, must be safe against every want, danger and temptation, taking it for granted that his virtues, his thrift, cunning, and selfishness will be handed down to his heirs with his fortune.

They are now all in comfortable homes of their own, as he settled \$300,000 on each of them on the day of their marriage, and proposes to give them as much more when he dies.

To this end he has worked early and late, denied himself every comfort in his youth, and refused to do acts of charity in later years, concentrating all his thoughts and powers on the self-aggrandizement and prosperity of his own family.

When he hears of the misfortunes of others, of failures and defalcations, he thanks the Lord that his sons are wary and wise. When he sees pale, sad-looking girls going from slop-shops with their arms full of work, he is glad his daughters are clothed in purple and fine linen, and fare sumptuously every day. When ragged, dirty little boys and girls beg him in the streets for bread, he is comforted with the delightful thought that his grandchildren will escape such a fate. Going down Wall street, he soliloquizes thus with himself: What a nuisance these beggars are; if everybody had worked as hard as I have, there would be no poverty in the world; but I suppose it is God's will that there should be rich and poor, as our minister said last Sunday, that the sweet virtues of benevolence on one side, and gratitude on the other, might find abundant exercise. Stop there, good sir, it is bad enough to suspect Grant and Boutwell of gambling with bulls and bears, in Wall street, without hinting that Infinite wisdom has a finger in any of our systems of Finance or Political Economy. In all God's arrangements there is at least equality. The air is free, the sun shines on the just and the unjust, the rain and dews fall alike on all.

We shall take one grand step in the reform of present abuses, when the people understand that ignorance, poverty and suffering are the result of violated law, and to be remedied by a

knowledge of science alone. The highest good, neither of the individual, nor the family, nor the nation can be secured while nine-tenths of the race are ground to powder that the one in gilded luxury may shine.

A wise selfishness should teach the old gentleman in spectacles that his children cannot be permanently prosperous until the whole human family are made so. The wheel of fortune is forever turning, lifting up some, and crushing out others. Selfish, cunning sharpers will, in turn, outwit his sons and daughters, and the estates he has so carefully built up will be scattered to the winds by the same system of legalized fraud by which he himself acquired them, in the beginning.

No man, by industry and fair dealing, ever laid up a million of dollars. Such fortunes are accumulated in two ways, equally dishonorable, though both are sanctioned by law and public sentiment. 1st. Money is lent at such high rates of interest, that the poor cannot borrow in their necessities, and those who do, are often ruined in a day. 2d. The moral sense of business men is so blunted that they take for what they sell all they can get, without the least reference to real value. They sell a worthless horse to a neighbor, and with the money in their pockets laugh at his credulity. They sell a bright pink calico to Bridget which becomes a white rag in the wash-tub, or a silk to her mistress whose lustre is all starch and gum arabic. This kind of legalized cheating is done all through, and on a grand scale, among the wealthier classes.

The children of the old gentleman in spectacles stand their chance among the rest of being defrauded, unless they are sharpers themselves, for in the selfish scramble for wealth the strong and unscrupulous will overpower and outwit the conscientious and the weak.

The only sure and lasting work we can do for our children and grandchildren is to work for the establishment of those just and equitable laws that will protect the children of all in their rights. There is something rotten in Denmark when they who create the wealth of the world—they who build our cities, towns, railroads, ships, canals, highways, our churches, capitols and palace homes, who dig our coal, precious stones and gold from the bowels of the earth are ignorant, degraded and wretchedly housed, fed and clothed. This is not Providence, but man's inhumanity to man.

Instead of teaching our sons and daughters the old game of grab that has been practised 6,000 years, which has divided the world into two classes, sharpers and paupers, let us begin to expound those universal principles that will ensure the happiness and well-being of the whole human family.

In the establishment of a government and religion based on equality, securing food, clothes, education, homes, and land for all, we should more effectually protect our own children, to the third and fourth generation, than we do to-day in concentrating all our efforts in the acquisition of bonds, mortgages, stocks, land, and in individual and family aggrandizement.

MISS EMILY FAITHFULL commences her western tour of lectures during the present month. On the 13th she will be the guest of Sir Francis and Lady Goldsmid, at Rendcomb Park, and after lecturing in Cheltenham, she proceeds to Devonshire and Cornwall.—*Court Circular.*

"THE CHRISTIAN UNION."

HENRY WARD BEECHER resumes the editorial chair this last week, after several years of rest from such duties. In an article on the "Foolishness of Preaching," he takes some Rev. Brother to task for apologizing to his people on preaching a sermon one Sunday on the panic in Wall street.

"He said it had been his rule to preach nothing but Christ and him crucified, and let politics alone." As if the good brother in sticking even to his one text would not be carried through the whole round of human duties and interests; for it is as much his duty to preach the living Jesus as the dead Christ. If these punctilious divines would imitate the example of their great Master, their lives and teachings would become pre-eminently practical. We need far more sermonizing on the live issues of the hour, than on theological history and the sins of other generations now under the sod.

But priests and politicians and sectarian journals always avoid live questions, because when you set people to thinking and discussing, parties and sects go to the wall. Jesus, on the contrary, used to talk on every subject with everybody. Almost the first thing reported of him is a long walk and talk with the devil, in which a life of principle is weighed with one of worldly power, and though sorely tempted by Satan's plausible and dazzling promises, Jesus chose the former. Now it seems to us pre-eminently proper that our D.D.'s should preach to the poor sinners in Wall street, who have yielded to the temptations of the devil, and been dragged down to destruction. What great moral lessons might be preached from Jesus's sermon on the mount. If his rule for borrowing and lending were adopted, there would be no such thing as interest, or usury, and we should have a financial system based on moral law, rather than on the brute principle—each man for himself and the devil take the hindmost.

Jesus used to go round talking to all the laboring men, too, on the questions of Capital and Labor, on food, clothes, diseases, on everything that concerned the people in their daily lives, hence the sick and the sorrowful, the blind, the deaf, the dumb, the lunatic, the palsied, all came to him to be healed and taught the laws of health and life.

Jesus did not shut himself up in an elegant library all the week, and on Sunday step into a magnificent church to preach two short sermons on a future state that nobody knows one thing about, but he talked every day to the people on those questions on which they needed information. He told them not to swear, call hard names, or indulge in petty revenge, but to be pure in their lives, kind, merciful, generous, and in none of his sermons does he say a word of justification, foreordination, or any of those petty dogmas or technicalities that make up the warp and woof of the majority of the sermons we hear to-day.

He preached against avarice, and selfishness, and the legalized grab game, by which the few prey on the many. If Jesus had lived in the nineteenth century, he would have created a worse panic in Wall street than we have yet had, for under similar excitement over the coin of Judea, "he overthrew the tables of the money changers and the seats of them that sold doves."

Then, too, if he lived in the metropolis, he would be peering round in the garrets and cellars and seeing how the people were housed and

clothed. He would have had a word to say in the National Labor Congress. He would have been through all the rum holes, gambling saloons, and brothels, preaching, on temperance, games of chance, and purity of life and conversation. Had he been a member of the Republican party, he would not have dodged the whole temperance question at the Syracuse Convention, nor written just such an editorial as H. G. did on the subject. If he could look into our prisons, asylums, courts of justice, and see the abuses, the bribery, and corruption, he would, no doubt, denounce us, too, as a generation of vipers, and warn us to flee from the wrath to come.

Perhaps, too, he might drive most of the sleek priests of to-day out of the temples, because, with unctious words, on old traditions, they lull their people to sleep, when they should be wide awake with the spirit of progress now moving on the face of all nations.

THE NEW YORK OBSERVER.

We never see this ancient journal any more. Without the least sentiment or romance in its youth, it has grown censorious and querulous in its old age, manifesting none of those sweet virtues we look for in declining years. The *Observer* was always a kind of wet blanket to us in our youth, and after unwearied efforts on our part, it was supplanted years ago in the old homestead by the humane and liberal *Independent*.

Although this unhappy journal is deaf, blind of one eye, and half paralyzed, so that it only takes a one-sided view of everything, and is wholly oblivious to the progress of the age, it still lives to the misfortune of its guardians, and the weariness of its friends.

We hear that it occasionally makes mention of the Woman's Suffrage movement in a gloomy, despondent way, that indicates real sorrow and suffering; and that its sickly dreams are oft disturbed by visions of the unwise leaders turning and overturning the very foundations of our social structure. Do you not know, good *Observer*, that the moral world is governed by great immutable laws, that cannot be changed by a series of resolutions in a Woman's Convention.

Women will no doubt marry, and have children, when thoroughly educated and enfranchised, just as they do to-day.

Conjugal love is not based on the New York State Constitution, nor maternal devotion on the statutes of the legislature.

We dislike to give pain, and annoy so venerable a journal, and as it is an easy thing to get beyond its horizon, we will try and have this thing hushed up in one corner of the *World* buildings, just as we hush up our children when old nervous people come to spend a day in our home.

We shall also give strict orders that *THE REVOLUTION* be no longer sent to its sanctum, and if all other live journals will be as merciful, and the good janitor will tie a piece of black crape on the door knob, the dear old *Observer* might quietly pass away, and be gathered to its fathers (it never had a mother) in comparative peace; unless it be compelled to halt awhile in purgatory, to expiate the gloomy theology it has taught the children of men through all its natural life.

Pray let the wheels of civilization stand still as they near the sanctum of the *Observer*, and "let us have peace" on its threshold, henceforth and forever.

MEN AND WOMEN.

It is often said that men and women are so different, that it is absurd to compare them, or talk of their equality.

"As well," says Horace Bushnell, "compare sunflowers and daisies." Well, sunflowers and daisies alike need pure air, rich soil, the sunshine and the shower, and alike pine in the shade and perish in the frost. The whole vegetable world must have certain conditions of life and growth common to all.

Men and women are not only both animals, but they belong to the same species. Dress them alike, and you cannot tell the difference. They are subject to the same natural conditions and wants, and there is a corresponding likeness in their moral and intellectual powers and necessities. They are certainly equals in natural rights, and in all acquirements where they have shared the same advantages together.

Boys and girls run, walk and play together, and in saying which runs the faster we compare them. They study together, and we decide which are the better mathematicians and grammarians.

We judge Rosa Bonheur's great painting by comparing it with those of her masters; of Mrs. Browning poems, too, by those of the men who have written before her.

Though Ida Lewis differs from her father, yet as a pilot in the hour of danger, she is his equal.

To-day women are thinking, writing, speaking, walking, jumping, running beside men, measuring powers and capacities everywhere in the world of action and thought, and it is nonsense to say that they cannot be compared, or be spoken of as equals.

A DONATION TO HARVARD DIVINITY SCHOOL.

MELROSE, MASS., Oct. 10, 1869.

DEAR *REVOLUTION*: By the date of my letter, you will see that I am a townsman of that excellent man, and true friend of Woman's Rights, Hon. Samuel E. Sewall. I am also a constant reader of *THE REVOLUTION*, to which my wife has been a subscriber from its first issue.

In your last number I noticed the letter of Professor E. J. Young, of the "Harvard Divinity School," stating that the students of that branch of our time-honored State University, at Cambridge, Mass., "are very desirous of seeing your paper, . . . but they are unable to subscribe for it."

You generously reply that you "will send it to them, free." Your kindly intentions I am sure will be fully appreciated by the "spiritual babes of Harvard;" but having been for twenty-five years of my life publisher, editor, proprietor, or correspondent of New England newspapers—daily and weekly—I know, from experience, (as you so truthfully assert), that "editors, publishers, type-setters, and 'devils' are never fed with manna from Heaven—but, by the sweat of their brow, they earn their own bread."

Earnestly sympathising with the "pin-cushion ministry" of old Harvard, whose purses are evidently so lamentably depleted, and desirous that *THE REVOLUTION* should not be put to the expense of thus furnishing the Divinity School of the grand old University at Cambridge with a whole year's regular supply of its spirited weekly issues, gratuitously, I enclose you \$3 to pay for *THE REVOLUTION* for

one year, from October 1. '69, to be sent to the Reading-room of "Harvard Divinity School."

And I feel very certain that *THE REVOLUTION* will thus procure a permanent subscriber; for, after reading its spicy columns one year, the students there will be sure to find the means for its continuance upon their files.

Yours very truly,

G. F. B.

HARVARD AND THE "SUN."

It is most cheering to know that the *Sun*, now shining in its daily rounds on eighty thousand readers, is ever alive to the interests of struggling womanhood in general and *THE REVOLUTION* in particular. In a recent issue the accomplished and humane editor, Mr. Charles A. Dana, gave his opinion on "the Harvard letter" which we published last week as follows:

The divinity students of Harvard University want to read *THE REVOLUTION*, and the Rev. Edward J. Young, D.D., Hancock Professor of Biblical Literature in that institution, has written a letter to that vivacious journal asking for a copy gratuitously. The reason given by Dr. Young for this negotiation is that the students "are unable to subscribe" for the paper. With that magnanimity which is one of the graces of her character, Miss Susan B. Anthony, the proprietor of the paper, replies that they shall have it without money and without price, and that "it has always been woman's highest pleasure to build up the church."

On general principles we object to giving away newspapers to theological seminaries; and we think it is rather mean to address to their publishers such appeals as that of Rev. Dr. Young to Miss Anthony. If the divinity students at Cambridge can't afford to subscribe for the journals necessary to their education, it would be better for the Rev. Dr. Young to go to the rich pillars of the Unitarian Church in Boston, and ask them to put up a couple of thousand dollars a year for the Divinity School to buy newspapers with. Why should a clever old maid like Miss Anthony, who is struggling to make a competency for herself and to propagate the ideas of the woman's movement, be called on for a donation of three dollars to the school, when there are so many Unitarian millionaires in Boston who ought to pay it?

On the other hand, Miss Anthony does well to send her paper to those inebriate ministers for nothing rather than not send it at all. She may thus convert them all into faithful partisans of Woman's Suffrage; and she knows that the least the young fellows can do when they are settled over parishes, will be to advise all their parishioners to subscribe for *THE REVOLUTION*. But all that is not a sufficient excuse for Dr. Young's begging letter to her.

"HARVARD" AND THE "WORLD."

A professor in the Harvard Divinity School has written to *THE REVOLUTION*, setting forth that the students in that institution hungered and thirsted after that inestimable adjunct to their theological studies, but that they have not enough of superfluous cash among them to subscribe for it. Therefore, they beg that it be sent them gratis. Of course, *THE REVOLUTION* grants their prayer. But would it not be more seemly, on the whole, for the members of one of the most richly endowed divinity schools in the country, if they found themselves unable to pursue their studies without *THE REVOLUTION*, to have it supplied as a text-book at the charge of the school? A struggling paper, conducted by a few women and advocating what its apostles admit to be an infant cause, cannot be supposed to be overburdened with money or able to give itself illimitably away. "The laborer is worthy of his hire" is a saying which the theological sucklings in Harvard will by and by be endeavoring to impress on their flocks. They might remember that it is a poor rule that won't work both ways.

DOUBTLESS the editor of *The Tribune* was thinking of a celebrated lecture on "political morality" when he commenced an editorial, the other day, by saying that

The refusal of Geo. Wm. Curtis to accept the position at the head of the Republican ticket to which he was unanimously nominated, will be received with far less surprise than regret.

HORACE GREELEY AS A POLITICIAN.

HORACE GREELEY addressed the children of the Morning Star Sunday School on Temperance a few weeks ago. Among other things he said:

Now I claim of you devotion to temperance, as cause that fights against misery and crime and affliction and privation, in this time and among this people, above all others. . . . In 10,000 holes in this city there are such drunken parents and such unhappy children, and I believe every one of these children should be taken away from those parents who abuse them frightfully. All the powers of iniquity have their centres about the places where liquor is sold. . . . Suppose that not a single drop of strong drink was in this city or could come here. You might disband your police, dismiss your judges, and set aside all your costly machinery for keeping down this evil. . . . There is not a crime whose chief inspirers and promoters are not at the same time devotees of the intoxicating cup, living by it, or living for it. . . . There is never any safety but in absolute refusal to take a single step toward forming an appetite that will forever and forever demand gratification.

On the 2d instant, Mr. Greeley apologised to the Prohibitionists, because the Republicans gave them no encouragement at the Syracuse Convention, as follows:

The Republican party was definitely organized in the State Convention at Syracuse in 1855; where many excellent Republicans insisted that it should insert a Temperance or Liquor Prohibition plank in its platform. The subject was fully and fairly discussed, and the convention decided by a large majority, that it would do no such thing, but leave every Republican to think, feel and act on the subject as to him should seem good. A great many were dissatisfied with the vote; but each succeeding year has strengthened our conviction that it was right. . . . We have heartily supported Republican candidates who favored License as strongly as we do Prohibition; we are willing to do so to the end.

He then alluded to the virtues of the Republicans by saying:

A party that is based on a moral principle, and devoted to the uplifting of degraded Humanity cannot commend itself to the confidence of those who live by dragging it down.

The Democrats were told that:

Whoever seeks to live by pandering to the baser appetites and passions—whether gambling, lechery, or love of strong drink—takes to sham democracy as instinctively as a duck does to water.

The Republicans were also reminded that:

We, who are Total Abstemious and Prohibitionists, claim and exercise our right to act in accordance with our own convictions without prejudice to our standing as Republicans; others who differ with us on the Liquor question, have a perfect right so to differ yet be recognized as pillars and standard-bearers of Republicanism. . . . There are portions of our state where the public judgment favors a Prohibition of the Traffic in Intoxicating Beverages. There are others in which the slightest practical restraint of that traffic is widely resented and impatiently endured. The party, as such, could take no ground regarding the liquor traffic which would alienate thousands from its support.

Mr. Greeley said on the 2d of October that "the party could take no ground regarding the liquor traffic," and yet the month before he assured the innocent children of the Morning Star Sunday School, that "there is never any safety but in the absolute refusal to take a single step toward forming an appetite that will forever and forever demand gratification."

Not long afterwards, Mr. Greeley declared that the "publication of abuses is the first step to reform."

Can he tell us why the *Tribune* said nothing about the temperance arguments made at the Syracuse Convention; and why the rum speeches of Charles S. Spencer, and others, in the Convention were not held up before the children of the Morning Star Sunday School, that they might pray for the corrupt souls of those leading Republicans?

Mr. Greeley did one good thing, however; for alongside of his India rubber editorial on the late doings of the Republicans at Syracuse, he had the following:

What we urge upon all good citizens, is not simply to oppose notoriously corrupt men, but to vote for no man whom they do not know to be above the possibility of suspicion. We appeal to Republicans in every district in the state to act upon this plain rule. Wherever you find a doubtful man, scratch your ticket, and substitute the name of some one whom you feel sure you can trust. It is not enough that your candidate should not be a notoriously bad man; he should be known on all hands as a good man. If he is not, incontinently BOLT!

WOMAN'S SUFFRAGE ASSOCIATION.

THE regular weekly meeting of the Association was held at the Bureau Wednesday, Oct. 6, as usual. The rooms were well filled by attentive and interested women. Several gentlemen were present, handsomely attired in new Fall costumes, with gloves, boots, etc., to match. Mrs. Phelps opened the meeting, introducing Mrs. Charlotte B. Wilbour who read an essay upon the Ballot for Woman as a part of her Education.

Mrs. Wilbour argued that society is a loser when it denies opportunity to power and shuts the possibilities of a great nature into the narrow field of dwarf intellects and mere brute drudgery for animal life. If a woman is to be made the subject of a government, she must be made a participant in it, or it stands convicted of injustice. No just man has a right to say I shall not vote, when I am under the laws, for sovereign and subject are one in every true republic; and for the same reason no woman, nor universe of women, could have the right to define my duties and my privileges. The voice of the majority is not the voice of God, duty is not the result of a joint ballot, and the will of a million men or women cannot determine the place of any other one. While I do not ask of men the right to vote, having that right already on the self-same grounds that they have, I do ask of my own sex that they use that right as a duty as soon as the disabilities are removed. I ask it not only for the security of our rights, our personal independence, our property and our honor, but for our individual growth, for the enlargement of a nature too long circumscribed in narrow limits by a partial culture and the degrading sense of dependence and weakness.

The education of the young women will take a more vital hold of things that are to be of a personal interest to her. History will be studied for the light it will shed on her own duties, and will not be the memorizing of a mere catalogue of names and dates. Woman will not make use of a great earnest responsible right, without growing with its exercise, to a greater and more earnest soul, with a fuller sense of responsibility.

Mrs. S. F. Norton read the following resolutions, which were animatedly discussed for some time and finally laid upon the table:

At the general election to be held on the Tuesday succeeding the first Monday in November next, many State and legislative officers are to be elected, whose good or bad administration must of necessity affect women, either nearly or remotely. And as the women members of this Association deem themselves (and also those who are not members) citizens of this Republic, and as such entitled to all the rights and privileges belonging to citizenship, therefore,

Resolved, That we issue a call to all the women of the State of New York, in favor of their movement, to immediately prepare themselves by information and otherwise and to appoint their inspectors, hold their polls and make their returns after the legal manner advertised in the papers, as nearly as may be. Also,

Resolved, That after conforming to the requirements of the law, if our returns be refused by the County Clerks or whatever official be authorized to receive them, the members of the National Woman's Suffrage Association then appeal to the Supreme Court for a settlement of the question as to whether we are citizens of the United States; if found to be so, then to demand cause why we, as such, are debarred the right to a voice in the election of those by whom we are to be governed, and for whose support as officers of the State we are taxed equally with men.

Mrs. Norton explained her ideas at length, advocating the voting of women at the house of some one of their number in each District.

Mrs. Wilbour said she was in favor of the abstract idea of the women registering their vote somewhere, but she thought it would cause a good deal of ridicule. Mrs. Norton replied, that it might be called something of a play, but it would show that women really wanted the ballot and would obtain signers for the petition. Mrs. Blake thought that the wording of the Fourteenth Amendment certainly made every inhabitant a citizen, and as such, woman should vote at the regular polls. Mrs. Stanton considered this playing at voting absurd. The laws are not very good to be sure, but still, women should do nothing illegal. We should not think of going to the polls until we have our full rights. What woman ought to do is not to Play Voter but to educate herself to understand what she wants and what the ballot would do for her.

There's the school system. If women were Superintendents and Trustees, no more of their wretched sisters would be teaching at one-third the price paid to men. Mrs. Stanton referred to prison and law reforms and spoke of young boys being penned up in the Tombs and obliged at night to stand sentinel over each other to prevent rats from devouring them.

Mrs. Abby Hopper Gibbons said she had been a visitor at the city prison for the last twenty-five years, and spoke in favor of the system practiced there. She considered that everything possible had been done, and said Mrs. Foster had been for over twenty-two years a faithful and efficient official, in many cases, even using her own means to restore to comparative virtue the women under her charge. Some discussion ensued, one or two of the ladies contending that many terrible abuses were permitted at the Tombs.

Mrs. Wilbour was invited to repeat her essay, and Mrs. Stanton announced that she would shortly answer Mrs. Bronson's argument against Suffrage. With a request to the ladies to be more punctual to the hour—2:30, p.m.—the meeting adjourned.

CINCINNATI CONVENTION.

THE late Woman's Convention in that city it seems has stirred up all the editors and people to thought and discussion. Most of them were disposed to accept the situation with pious resignation, but the *Gazette* was left in a most rebellious and unhappy frame of mind. It was vexed because the meetings were so large and enthusiastic, and because some frivolous objectors were so summarily disposed of. Its editor saw clearly that at no distant day he would be called upon to walk arm in arm with his wife and daughter to the polls unless by some bold stroke he could end the present campaign, and put the insurgents to flight. Accordingly he shut himself up in his sanctum for days forging a bombshell that he hoped would send death and dismay into our camp.

A good friend near the scene of action seized

the dangerous projectile before it reached the metropolis, and by a rigid analysis tried to show the editor what poor stuff it was composed of, but he would not look or listen, so it was sent to us.

One of the *Gazette's* accusations is, that the women dodged all the objections in the Convention that they could not answer.

How that was, as we were not on the spot, we cannot say, but if they could not answer them what could they do but "dodge."

We never saw an objection yet that could not be satisfactorily answered, and we think the *Gazette* is well answered in the article sent us, under the head "Rejected Objections," which will be found in another column.

WOMAN'S SUFFRAGE CONVENTION IN ST. LOUIS
—IDEAS TO BE FOUGHT, NOT MEN.—*St. Louis, Mo., October 6.*—The Woman's Suffrage Convention met at Mercantile Library Hall this morning. Julia Ward Howe, of Boston, was elected temporary Chairwoman; Miss Phoebe W. Couzens, of St. Louis, temporary Secretary. These officers were subsequently retained in the permanent organization. The following were elected Vice-Presidents: Mrs. Frances Minor, St. Louis; Susan B. Anthony, New York; Mrs. Mary A. Livermore, Ill.; Mrs. M. M. Cole, Ohio; Mrs. John S. Phelps, Missouri; Miss Lilly Peckham, Wisconsin. Committees on order of business and resolutions were appointed, after which brief but pertinent and well-considered speeches were made by Mrs. Minor and Miss Susan B. Anthony. Mrs. Howe delivered a brief address upon taking the chair, stating that ideas are the rulers and not the governors, and that the battle should be against them and not the instituted authorities.—*World*.

CHEERING NEWS.—Mrs. Mary R. Parks, of Utica, writes that they are arranging for an Oneida County Woman Suffrage Convention. Let every county of the state do likewise. Address the State Secretary, Mrs. M. E. Joslyn Gage, Fayetteville, N. Y., who will either go herself, or send a good speaker, to help organize. Issue your Calls for Conventions at once, friends, and send us a copy. **THE REVOLUTION** will help you to advertise all it can. Miss Rebecca Rice, of Antioch College, writes that County Associations have just been organized at Yellow Springs and Xenia, Ohio.

THE New England Labor Reform League holds its next Convention in Providence, Oct. 16th and 17th. Senator Sprague, Mrs. E. L. Daniels, John Orvis, E. H. Heywood, A. W. Phelps, L. K. Joslin, Jennie Collins, S. S. Foster, J. W. H. Toohy, and others, are expected.

HORTICULTURAL SCHOOL FOR WOMEN.—It is proposed to open a school in the neighborhood of Boston, where instruction in horticulture will be given to young women for a moderate compensation. The working plan of the school comprises a farm, to be procured in the vicinity of Boston, containing about twenty acres, five acres to be used for the cultivation of small fruits, flowers, salads and such vegetables as are suitable for culture by female labor, the rest to be devoted to mowing and pasturage; a good, plain dwelling house, capable of accommodating about thirty inmates; a barn large enough for the farm stock, and an experimental plant-house for growing flowers and early vegetables, and the forwarding of plants for field crops.

The control of the institution is to be vested in a president, secretary, treasurer and twenty-four managers—one-half of whom will be ladies—who will be aided by a competent instructor and experienced farmer, and the other necessary assistants. The pupils will be instructed in plain sewing, the use of the sewing machine, and in all kinds of housework, as well as in horticulture; and lecturers and teachers in kindred branches of labor and service will be employed from time to time. It is intended to receive pupils to the number of twenty-five, who are from the age of sixteen and upwards, of good character, fair education, and able to work as may be required. The course of instruction will extend through two years. The estimated cost of starting this novel but commendable enterprise is about \$30,000, and the committee having the project in charge will shortly issue an appeal for funds.

MISS EMMA WEBB.

ONE of the most promising features of the woman's movement at present, is the open opposition from the women themselves. There are several ladies in different parts of the country, now lecturing against the extensive of Suffrage to women. They probably do not see that taking the rostrum is a fatal step in that direction.

When a woman so far oversteps her prescribed sphere as to express her opinion in a mixed assembly of men and women, it will not be very difficult for her quietly to slip it into the ballot-box in the presence of four inspectors.

We warn Miss Emma Webb, who lectured in Brooklyn, a few evenings since, in ridicule of strong-minded women, that she is in great danger of being ranked in that category herself. *The World* says, Miss Webb is quite pleasing in her person, but complains that she kept her audience waiting a long time, which no speaker should ever do.

MRS. M. E. JOSLYN GAGE is now prepared to receive invitations from Lecture Committees to deliver either of the following lectures the coming season: "Individuality," and "Woman under the Pharaoh's." A correspondent says: "The Lecture entitled 'Woman under the Pharaoh's' will, I think, throw as much light on the power held by Woman in that wisest of nations, and now to a certain extent lost, as did Mr. Phillips' lecture on the 'Lost Arts' instruct people as to the inventions of past ages."

SOROSIS AND THE WOMAN'S PARLIAMENT.

To the Editor of *The Tribune*.

SIR: Sorosis is not in the least danger of disruption. None of its members are in favor of committing the society to the "extremely advanced views of Mrs. Elizabeth Cady Stanton and Miss Anna Dickinson," but the reverse. Sorosis desires to hold itself aloof from political claims and discussion. The Woman's Parliament is neither more nor less than a select convention of ladies of talent who meet by invitation to discuss questions of social science which properly interest their sex. No authority is claimed or desired for it, except such as involuntarily attaches to the names of such women as Mrs. Pierce of Cambridge, author of the papers on "Co-operative Housekeeping," in *The Atlantic*; Mrs. Horace Mann, the sister-in-law of Hawthorne, and Miss Peabody, whose writings on primary education are standards. These ladies have signified their intention to be present at the Parliament and take part in it. Mrs. Pierce will preside at the preliminary meeting. The subjects for discussion are assigned to different distinguished women, who will read papers on these topics. The Parli-

ament is not an open convention where any one is at liberty to inflict any hobby on the audience. It is no more than a parlor conversation, where a few well-informed women of position and polite culture will discuss the best methods of training young children, of economical housekeeping and hospital affairs—things which most intimately belong to woman's sphere.

The ideas of Sorosis on politics were expressed at the last meeting by the President who declared, without asserting or denying the right of women to vote, that they were not ready by education or business habits to work with men, that they have enough at present to do to fit themselves for the work which nobody, questions is their own. Sorosis is neither a set of politicians in petticoats, nor of termagants in long trains. The society earnestly desires that people shall keep its name distinct from any political or fashionable ambition. It is neither a Club of fast women nor an electioneering caucus. It is so anxious to preserve a reputation for discretion and womanly decorum in all things that it will not hesitate to discard any disturbing element with promptness, no matter what it may lose in talent by doing so. It regrets that its record should be misinterpreted. To make womanly women is the highest aim of Sorosis. Very respectfully,
SHIRLEY DARE.
New York, Oct. 5, 1869.

When this Parliament is to meet is not yet fully decided, but we hope "the womanly women," throughout the country will be present and take part in its deliberations. We have no doubt after assembling in their conventions a dozen years, to discuss woman's wants and needs, they will be ready for the "extremely advanced views" that Miss Dickinson and Mrs. Stanton hold to-day.

It was hardly necessary for Miss Shirley Dare to tell the public that the refined, cultivated ladies of the Sorosis are not termagants, as no one who has witnessed the harmony and decorum with which all their convocations are conducted ever supposed they were. Equally preposterous to hint that ladies of such rare common sense, could be guilty of the folly of wearing "long trains" or indulging in any "political or fashionable ambition" whatever. If in due time their Parliament should become fashionable, and begin to discuss questions of education, sanitary, or prison reform, or any matters on which men vote and make laws, the Sorosis would promptly and quietly dissolve, and fall back to their appropriate sphere.

If "women, by habit and education, are unfit to work with men," we cannot see how the continued isolation of the sexes can ever prepare them for future association. The paper to be read on this kind of social science must be a remarkable production.

FANNY FERN.

It is well known that Fanny Fern has written for no paper but the *Ledger*, during the last fifteen years, yet the "Woman's Rights" newspaper, **THE REVOLUTION**, prints, without credit, in a prominent place, in large type—and headed at that—just as if it was written expressly for its columns, Fanny Fern's article on "The Modern Old Maid," from the *Ledger*. Have we no rights?—*Ledger*.

We found Fanny's "Old Maid" in our sanctum like a waif in society, without name or owner. We did not know whence she came, nor whither she was going, so for safe keeping we put her in **THE REVOLUTION** to teach the daughters of the people. The knowledge that she has done good service to her sex, in general, and old maids in particular, will in a measure compensate Mr. Bonner for the trial of seeing her shine in other circles than his own. As Fanny has been frisking about everywhere in the literary world for twenty years, and seems to be a universal favorite, how could we know that the *Ledger* owned her, especially as that journal is never sent to our sanctum,

THE NEW ERA.

FROM its motto, "Equal rights for all," and from its prospectus, of which we give the principal points, this new German weekly will obtain the sympathy which it deserves.

The prospectus of the *New Era* does not differ from the general tenor of prospectuses, "it promises not to become a politic party journal; promises help and encouragement to all just and beneficent enterprises; to combat error, wickedness and corruption in whatever party they may be found. In regard to its political faith, it aims at a perfect republic; it favors Woman Suffrage, because all men having equal rights, man and woman must be equally considered by the laws." It tends to improve instruction, as the only means to better the social condition of the mass and to diminish crime—and promises to suggest reforms for a juster compensation of work.

It is difficult to form a correct idea of a paper by reading its first number only; we hope that it will gain influence among the German population, and we really give it our best wishes, the more so being, as it claims to be, a philanthropical rather than a pecuniary enterprise.

L'AMERIQUE.

THE following is a sketch of the "Platform" of the new French paper *L'Amérique*, noticed in our columns last week:

"Our first principle is that all human beings are equal, whatever their color or sex; consequently all must be equal civilly and politically—that all are entitled to the same education, and to the same means of intellectual development—that all have equal right to equal remuneration for equal work.

"Our second principle is that there must be reciprocity between capital and labor; therefore we seek a law of equity, by means of which the rich shall not become richer in idleness, whilst the poor become poorer in daily toil—

law which shall grant to the laborer, comfort, rest, resources for old age, and leisure to cultivate the noblest part of his being: his intelligence, his reason, and his heart.

"Our third principle is that the race is destined to form one family; consequently, that all which tends to isolate nations, to make them self-sustaining, and to irritate them against one another, is contrary to this great end. We are, therefore, for free trade, and we desire universal peace.

"In free trade every nation will produce only that to which it is best adapted—kind relations will be established between nations, antipathies will disappear, and the mass of consumers will not be sacrificed to the enrichment of the few privileged ones.

"By universal peace the fraternity of nations will be established, the masses of laborers will no longer go to sacrifice their lives to the profit of ambitious men—to the wearers of epaulettes. The unproductive hundreds of thousands now consecrated to the impious work of destruction will then increase the peaceful industry which is to-day paralyzed.

"Finally, our fourth principle is, that a human being, whatever he be, is to be respected—that he is never to be treated cruelly, and that his life is to be held sacred; that society has but the one right: that of preventing injury—but one duty toward the guilty: that of working for his improvement; for, by its own indifference it is

in a great degree responsible for vice and crime. In accordance with this principle we demand the reform of certain laws, and the establishment of institutions for the prevention of evil, and we demand earnestly, and unceasingly, a change of system in our penitentiaries, and the abolition of capital punishment."

"SHALL COUSINS MARRY?"

YOUR correspondent, L. I. L. in a late REVOLUTION (Sept. 30th) would seem rather to question that consequences are disastrous when cousins marry. I thought the question was settled in physiology and psychology that such marriages are disastrous. I have supposed that statistics of the Asylums had somewhat to do in settling this question, as well as private observations. The cousin marriages, within my own knowledge, are rather untoward, and even disastrous in the first generation, though justified on Bible grounds. But the Bible and church are not quite the proper authorities upon this matter. Abraham married his sister or cousin, and Lot was rather close of kin to his daughters in Israel. But these and other biblical aspects of the question would seem rather to be in the domain of mythology than of history, though it is related of the ancient Persians that they did sometimes marry their sisters.

The English who have been much in the habit of cousin marriages, have sometimes sought to defend the practice from the analogies of stock-breeding—some of the experimenters denying that in and in breeding deteriorated the stock—that is, they could show that such stock quite as readily laid on fat. But we submit that this touches the question in a very questionable shape, and the ability to lay on fat can hardly be considered the more excellent estate of humanity. The body being the medium of the spirit, it is best to have both in the highest order of nature, beginning as near as possible to the source of perfection by taking good heed of ante-natal causation.

C. B. P.

THE BYRON CASE.—It has been amusing to us to notice how hypocritical some of the Press have been in this controversy. When it was published in the *Atlantic*, they branded it as improper for publication in a respectable paper, as tending to corrupt the youth by its dissemination, in short as obscenity; yet many of these same journals laid it before their readers verbatim, or in part, and have kept it before the public, in one way or another, for almost two months! One of our city journals, but the other day, gives a column to this "filthy Byron story which Mrs. Stowe has set afloat," in extracts from a country newspaper, which extracts are filthier than anything in Mrs. Stowe's paper.

This article, which Mrs. Stowe "has set afloat," would have long since sank from public view if it had not been for just such journals as these. It is plain to see that many of the journals which have been severest in their abuse of Mrs. Stowe, have merely used this Byron article as a scapegoat to upbraid her for her well-known Anti-Slavery proclivities. Since this grand rally of manhood to the defence of Byron, the oft-repeated quotation, "man's inhumanity to man," is all a farce.

ST. LOUIS.—Just as we go to press, Miss Anthony comes back from St. Louis, and reports a large and enthusiastic convention. We will give the resolutions and some report of it next week.

PENSIONS.—The government pension agents opened their doors on Saturday, for the half yearly payment of pensions to wounded soldiers and the widows of those deceased. Not only does a widow forfeit her pension if found to have married again, but she loses it if found to be living with any man, or even leading an irregular life. Of course, soldiers entitled to pensions may lead as irregular lives as they please. The government punishes a woman but takes no cognizance of a man's immoralities.

At an early hour a few mornings since a special officer, W. J. Newcombe, together with a number of deputy marshals, made a sudden and determined raid upon about twenty female pensioners who had assembled at the Pension Office, rear of the Custom House, to receive their monthly payments.

It is charged that a number of these war widows have been married, and that they are not, therefore, entitled to the amounts which they receive. Moreover it was alleged that some of the worthy dames generally came down in carriages and presented no evidence of being in poverty. In fact the majority of them, it is said, looked extremely well, and far from being dependent on the government for support. Rumor has it that the frauds in this department are immense. The officers made a successful raid this morning by special instructions from the Pension Bureau in Washington. After the women were arrested they were taken to General Lawrence's headquarters preparatory to examination.

MASSACHUSETTS, OUR readers will see, in her pride, has cruelly taken from us the pleasure of donating our valuable journal to the young men of Harvard. As our benevolence is forestalled in this direction we will be very glad to send THE REVOLUTION to any other theological institution, where the youth are hungering and thirsting for such comforts and consolations as its pages afford. Let them promptly report.

ALLGEMEINE KRANKENHAUS,
VIENNA, AUSTRIA, Sept., 13, 1869.

Mrs. E. C. STANTON, President of the National Woman's Suffrage Association:

YOURS of date, July 20th, is at hand; informing me that I am appointed a delegate to the Women's Industrial Convention, to meet in Berlin, in November. I regret not being able to act in accordance with the appointment, but my studies and duties in the hospital will not permit it.

Yours very truly, MARY J SAFTORD.

A BLACK FEMALE ON THE "WHITE MALE."

SOJOURNER TRUTH, at a long ago Woman's Rights meeting in Ohio, made the following characteristic speech:

"Well, children, whar dar's so much racket dar must be some'ting out o'kilter. I tink dat, 'twixt de niggers of de Souf and de women at de Norf, all a-talking 'bout rights, de white man will be in a fix pretty soon. But what's all this here talking 'bout? Dat man ober dar say dat women needs to be helped into carriages, and lifted ober ditches, and to hab de best places ebrywhar. Nobody eber helps me into carriages, or ober mud-puddles or gives me any best place," and, raising herself to full height, and her voice to a pitch like rolling thunder, she asked, "And ar'nt I a woman? Look at my arm," and she bared her right arm to the shoulder, showing its tremendous muscular power. "I have plowed and planted and gathered into barns, and no man could head me—and ar'nt I a woman? I have borne borne thirteen children and seen 'em mos' all sold off into slavery, and when

I cried out with a mother's grief, none but Jesus heard—and ar'n't I a woman? Den dey talks 'bout dis ting in de head. What dis dey call it?" "Intellect," whispered some one near. "Dat's it, honey. What's dat got to do with woman's rights or nigger's rights? If my cup won't hold but a pint and yourn holds a quart, wouldn't ye be mean not to let me have my little half-measure full?" and she pointed her significant finger and sent a keen glance at the minister who had made the argument. The cheering was long and loud. "Den dat little man in black dar, he say woman can't have as much right as man 'cause Christ wa'n't a woman. Whar did your Christ come from?" Rolling thunder could not have stilled that crowd as did those deep wonderful tones, as she stood there with out-stretched arms and eye of fire. Raising her voice still louder, she repeated: "Whar did your Christ come from? From God and a woman! Man had nothing to do with him."

We call attention to the advertisement of the North America Life Insurance Company, which appeared in THE REVOLUTION of Sept 23. Mr. Morgan, the President, has been many years in the business, and is eminently qualified by experience and ability for the important position he holds. The North America under this management may be considered a representative Company. It brought out the Registry law, and has faithfully adhered to it. By doing this, it has placed its policy-holders in a position of perfect safety, where they can suffer no anxiety in regard to the future. Whatever may be the fate of other companies, the policy-holders of this company are protected by a law precisely similar to that which gives their value to bank notes, and made the banking system of New York the safest ever known—so far, indeed, that not a dollar was ever lost to the public.

FACTS FOR THE LADIES.—Ten years ago I purchased a Wheeler & Wilson Sewing Machine, and have had it in constant use in my family since. We used it during the war to make clothing for our volunteers in the service, and for the hospitals, and this work was very heavy, being coarse woolen, and cotton fabrics. It is still in good working order, nothing having been broken but a few needles. You are welcome to use my name in your recommendations.

MRS. HUGH McCULLOCH,
Wife of Secretary U. S. Treasury.

A GIRL IN THE JUMPING RING.—Our readers may recollect a jumping match in Dorchester, Mass., a short time ago, in which a young girl named Katie Murphy defeated the noted jumper Michael Flynn. The latter was not satisfied with the result, and a new match was arranged for Tuesday. In tossing up for the first jump the man won, and made a leap of 10 feet 6½ inches. It was Katie's turn next, and she came to the scratch very unconcernedly, and apparently with great ease made a leap of 10 feet and 8 inches.

Time was again called, when Flynn made another leap of 10 feet and 9 inches, and won the heat, as Katie jumped again right into her old tracks, making only 10 and eight inches. After a few moments' delay, the third and last jump was called. Flynn came to the scratch well braced, and made the leap, clearing only 10 feet 9 inches. There was a moment of suspense, and anxiety was mirrored in every face save Katie's. She seemed perfectly calm, and not the least excited. Nimbly she walked up to the line, and with much gracefulness took her position amid a most profound silence. Scanning carefully the ground, she suddenly bounded off like a young fawn, making the extraordinary leap of eleven feet two and one-half inches.

READ the South Carolina letter from P. P.

LITERARY.

THE CATHOLIC WORLD for October. A Monthly Magazine of General Literature and Science. Catholic Publication Society, 126 Nassau street, N. Y.

In the Pope's "Appeal to Young Christian Women," he remonstrates against "female extravagance," saying, "Oh! that women would believe that the esteem and love of their husbands is to be won, not by magnificent dress or costly adornments, but by cultivation of the mind, and of the heart, and every virtue," and commends a French woman's efforts, who, "being deeply impressed with its force and importance, has written a book in which she depicts the sad consequences of extravagance, and calls upon the women of the present day to unite against the pernicious evil, which is so destructive to morals and to the welfare of the family." "Marie De Gentelles" answers, "The time, then, has come to undertake a crusade, as it were, against an enemy whom we shall not have to cross the seas to seek; because he has cunningly penetrated to our firesides." This necessary reform must be inaugurated by the young women of France; those of a mature age will encourage and aid our efforts.

"Extravagance in dress, and the point it has at present attained, is simply ridiculous folly, and at the same time, what is more to be lamented, it is in direct opposition to the spirit of Christianity.

"We are thinking creatures, rational and intelligent. It is evident, and there are those of our sex who have proved that we are capable of feeling the noble joy which is found in the study of literature and the sciences, and in the cultivation of the arts. How comes it, then, that we are content with those frivolous occupations in which most of us squander our time?

"Fashion! Let us throw off its shameful yoke. Instead of accepting, let us make its laws. This is reasonable ambition. Why not form a committee, and every year, or at the beginning of every season, pass judgment on the important question of the transformation of our toilettes? Why not submit the laws made by this female assembly to a committee composed of our husbands; and finally, promulgate and introduce them to the notice of all whom they concern by a special and duly authorized publication? I commend this project to the serious consideration of our young women. All will admit that it would be less humiliating for us to submit to the dictates of fashion under such, than under present circumstances. Clothing has a two-fold end: to cover us and protect us from the inclemencies of the seasons, to supply the place of the beautiful fur or the brilliant plumage which forms the natural covering of beasts and birds. I will return later to the question of woman's clothing considered in a religious and moral point of view. At present, I treat of it only as it regards health. Do our dresses cover us? By a strange reversal of common sense, it is during the severity of winter we most willingly expose our arms and necks. You smile? The parlors are warm. But are our carriages, are the streets of our large cities? You would shudder if I should present to you the frightful statistics of the young women who have fallen victims to such imprudences. Every religion has its martyrs. Do you wish to be martyrs to fashion?

"So much for the human side of the question. Permit me now to enter into a more elevated circle of ideas, and to remark that hitherto I have appealed neither to conscience nor to religion. I have addressed myself to women of the world; I now turn to young Christian women: Let me remark in the beginning that I wish to condemn in our toilette nothing save what is contrary to propriety or modesty." "Moreover, it is evident that woman, whatever her age or condition, should endeavor to render her attire suitable and becoming."

"That which we ought to possess, that which should regulate our dress, as well as all our actions, is a clear comprehension of our duties. We should appeal to our conscience, scrutinize our intentions and our desires, and then regulate and reform wherever there is need." "Here, then, is the pith of this question; it may be summed up in a single word; are we wise mothers, and sisters, or are we merely women of the world?" "It is not heart that is wanting in us, but reflection. How, then, are we to remedy so great an evil? How oppose a barrier to this ever-increasing tide of luxury and of prodigality? The way is pointed out in a few plain and simple words. To form among ourselves an association, to have our laws and regulations, and pursue with the zeal and determination which characterize us when we wish to attain any end. But what promise could and should be made by the members of this sacred league? They will have to be determined by the brave champion who shall bear the standard in this war against extravagance. As to the engagements

to be entered into by the members, I think they might be limited to three. We should first determine in advance, and in the most positive manner, the amount to be expended each year on our toilette; which amount we should never exceed. From this sum we should deduct a portion for the poor, and increase the amount as much as possible by accustoming ourselves to sacrifice, from time to time, our wish for some novelty, in order that we may relieve our unfortunate brethren, upon whom we should bestow our charities in person. Finally, we should never purchase anything without paying for it immediately. Oh, if we could well understand how much there is of order and of good sense in those two words so little known to most women—cash payments! Try this plan, if only for a year, or even six months, and you will see the truth of my assertion. I have finished; my object is, to ask of you in this matter that union in which is found strength, and to remind you that God is in the midst of those who fight for a holy cause. May the young women of our beloved France arouse themselves at the thought of a danger which threatens the dignity of our sex!"

We regret our inability to copy all of this excellent reply to the "Appeal to Young Christian Women."

PACKARD'S MONTHLY, for October. Contents: The Autocrats of the Press, by S. S. Randall; Facts about Working Women, by Eleanor Kirk; Why the Peace Jubilee was a Musical Failure, by Jerome Hopkins; Queen Victoria in her Prime, by N. S. Dodge; Humors of the Departments, by W. H. Babcock; No Home (Poem), by Wm. H. Burleigh; Borrowing as a Fine Art, by Thomas W. Knox; Fifty-two Good Reasons for Not Going to Prayer-Meeting, by Emily S. Bissell; Am I a Woman's Rights Woman, by Mrs. Mary E. Tucker; An American Woman, by Edmund Kirke. \$2 per annum. S. S. Packard, 937 Broadway, N. Y.

Mrs. Tucker, in a two-page article headed, "Am I a Woman's Rights Woman?" proceeds—not to answer the question, but to praise the manly prerogative at the expense of womanly ambition, if not of womanly instinct. After extolling the male condition through the entire vegetable and animal kingdoms, as superior to the female, she surrenders the whole question in a weak acknowledgment that—judging by herself—"Woman's brain is not capable of understanding the intricacies and subtleties of political intrigues." Knowing Mrs. Tucker, as we do, we feel called upon, first, to protest against the senseless depreciation of her own abilities, and next, to deny her right to judge other women by herself, so long as she judges herself so unfairly.

Mrs. Tucker may have had pleasant experiences in her contact with men, and, without doubt, feels grateful for the kind "pushes upward" which she so lavishly acknowledges, but has she not also met with the same kindness from women, and does she find it necessary in acknowledging favors from one sex to belittle the other—and that her own? When will women learn that the only way to secure the respect of men, to say nothing of women—whose respect is worth possessing—is to first respect themselves?

This fact, even Mrs. Tucker will learn sooner or later.

AMERICAN PHRENOLOGICAL JOURNAL. Devoted to Science, Literature, and General Intelligence, especially to Ethnology, Phrenology, Physiology, Physiognomy, Psychology, Education, and to all those progressive measures calculated to reform, elevate and improve mankind socially, intellectually and spiritually. Embellished with numerous portraits from life, and other engravings. Published the first of every month. \$3 per annum. S. R. Wells, 389 Broadway, N. Y.

By the courtesy of George Francis Train's Secretary, Mr. G. P. Bemis, we have received several copies of the Utah Magazine, the home journal of the people. Devoted to Literature, Art, Science, and Education. E. L. T. Harrison, general editor. E. W. Tullidge, dramatic editor. Prof. J. Tullidge, musical editor. \$4.50 per annum. K. L. T. Harrison and W. S. Godbe, proprietors. Salt Lake City, Utah.

BOYD'S SHIPPING GAZETTE AND TRADER'S GUIDE comes to us this month in a new and improved form. Wm. Hicks, publisher, 41 Fulton street, N. Y.

APPLETON'S JOURNAL of Literature, Science, and Art No. 27. Price, ten cents (with Cartoon). \$4 per annum. D. Appleton & Co., 90 Grand street, N. Y.

EVERY SATURDAY. A journal of choice reading, selected from foreign current literature. Boston: Fields Osgood & Co. Single copies, ten cents.

ARTHUR'S HOME MAGAZINE, ONCE A MONTH, THE CHILDREN'S HOUR. Edited by T. S. Arthur, 509 & 511 Chestnut street, Philadelphia.

OUR SCHOOLDAY VISITOR. An illustrated magazine for young people. Published by Daughaday & Becker, Philadelphia. \$1.25 per year.

THE RIVERSIDE MAGAZINE, for young people. Published by Hurd & Houghton, 459 Broome street, N. Y. \$2.50 per annum.

Financial Department.

THE REVOLUTION.

VOL. IV.—NO. 15.

THE MONEY MARKET

closed easy on Saturday, the rates for call loans being 3 to 4 per cent. on governments, and to prime borrowers 5 to 6 per cent. on other collaterals, and 6 to 7 per cent. with the general market. The weekly bank statement shows continued loss in legal tenders.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	Oct. 2.	Oct. 9.	Differences.
Loans,	\$255,239,649	\$250,749,974	Dec. \$4,489,675
Specie,	15,902,849	21,513,526	Inc. 5,610,677
Circulation,	34,169,409	34,178,925	Inc. 9,51
Deposits,	183,134,508	179,214,675	Dec. 3,909,833
Legal-tenders,	54,209,088	52,017,588	Dec. 2,191,500

THE GOLD MARKET

was firmer at the close of Saturday.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
Monday, Oct. 4,	130	130	129	129
Tuesday, 5,	128½	130½	128½	130½
Wednesday, 6,	130	130½	129½	130½
Thursday, 7,	131½	132	131½	131½
Friday, 8,	131½	131½	130½	130½
Saturday, 9,	130½	130½	130½	130½

The exports of specie during the week were \$640,243 making the aggregate since January 1, \$27,355,860.

THE FOREIGN EXCHANGE MARKET

was dull at the close of the week, prime bankers sixty days sterling bills being quoted 109 to 109½, and 109½ to 109½ for sight.

THE RAILWAY SHARE MARKET

was strong and advanced at the close of Saturday.

The following are the closing quotations:

Cumberland, 26 to 28; W. & P. & Co. Ex., 26 to 26½; American, 34½ to 35½; Adams, 54½ to 55; United States, 54 to 60; M. U., 9½ to —; Quicksilver, 13½ to 13½; Canion, 51 to 53; Pacific Mail, 66½ to 67½; West. Union Telegraph, 36½ to 36½; N. Y. Central, 176½ to 176½; Erie, 32½ to 33; Erie preferred, 59½ to 60; Hudson River, 158 to 159; Harlem, 132 to —; Reading, 95½ to 96; Toledo, Wabash & W., 50½ to 50½; Tol. & Wabash preferred, — to —; Mil. & St. Paul, 69 to 69½; Mil. & St. Paul preferred, 82 to 82½; Fort Wayne, 85½ to 86; Ohio & Miss., 28 to 28½; Michigan Central, 121 to 122; Mich. Southern, 81½ to 84½; Illinois Central, 131 to 133; Cleve. & Pitts., 100 to 101; Rock Island, 106 to 106½; N. Western, 71½ to 71½; N. Western pref. 83½ to 84½; Mariposa, 9 to 10; Mariposa preferred, 16½ to 17½.

UNITED STATES SECURITIES

were dull at the close of the week.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States currency sixes, 108 to 108½; United States sixes, 1881, registered, 119½ to 120; United States sixes, 1881, coupon, 120 to 120½; United States five-twenties, registered, May and November, 115½ to 115½; United States five-twenties, coupon, 1862, May and November, 120½ to 120½; United States five-twenties, coupon, 1864, May and November, 119½ to 119½; United States five-twenties, coupon, 1865, May and November, 119½ to 120; United States five-twenties, registered, January and July, 117½ to 118; United States five-twenties, coupon, 1865, January and July, 117½ to 118; United States five-twenties, coupon, 1867, January and July, 118 to 118½; United States five-twen-

ties, coupon, 1868, January and July, 117½ to 118½; United States ten-forties, registered, 108½ to 109; United States ten-forties coupon, 108½ to 109.

THE CUSTOM DUTIES

for the week were \$2,752,508 in gold against \$2,699,080, \$2,565,454 and \$3,139,000 for the preceding weeks. The imports of merchandise for the week were \$3,904,031 gold, against \$3,383,204, \$2,565,454, and \$6,688,562 for the preceding weeks. The exports, exclusive of specie, were \$5,011,442 in currency against \$3,807,082, \$3,752,261, and \$3,124,363 for the preceding weeks. The exports of specie were \$460,243 against \$262,196, \$1,073,654, and \$313,119 for the preceding weeks.

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